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Ether and Cloroform. 1849.



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THE SCALPEL:

A

JOURNAL OF HEALTH,

ADAPTED

TO POPULAR AND PROFESSIONAL READING,

AND THE

EXPOSURE OF QUACKERY.



QUIS CUSTODIET IPSOS CUSTODES ?

EDITED BY

EDWARD H. DIXON, M. D.



Nature is ever busy, by the silent operation of her own forces, endeavoring to cure disease. Her medicines are air, warmth, food, water, and sleep. Their use is directed by *instinct*, and that man is most worthy the name of physician, who most reveres its unerring laws.—Editor.

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CONTENTS OF JANUARY NUMBER.

P	AGE.
Art. 1.—Who shall Guard the Shepherds?	3
Art. 2.—Abortionism,	11
ART. 3.—Rheumatism,	21
ART. 4.—The Proper Treatment and Diet of the Nursing Mother,	27
ART. 5.—What do we Know of Asiatic Cholera?	31
ART. 6.—Ether and Chloroform: their Effect in Quieting the Pains of Parturition	
and Surgical Operations,	36
MISCELLANEOUS ARTICLES.	
What is the Academy of Medicine,	40
Tobacco—its Effect on Virility,	42
Obstetric Teaching in New York,	43
Dr. Manley's Address,	43
Like will Cure Like,	45
A Medico-Legal Phenomenon,	46
Evils of a Scientific Prescription,	46
The Vagaries of Hysterics,	47
Public Women of Paris	47
Paddy's Blister,	48
The Editor's Indictment for Libel by Professor Bedford—its Result.	49



SPECIAL NOTICE TO POSTMASTERS.

The Editor of the Scalpel bespeaks for this enterprise, the hearty good will, and earnest co-operation of postmasters, throughout the United States. Upon them, and upon the corps editorial, we must of necessity depend for its success. Not only their responsibility as citizens, but their knowledge of the local wants and prejudices of the community, and the publicity and influence derived from their position, satisfies us we can do nothing without their aid. The profession of law has lately been subjected to the wholesome discipline of a reform; it is surely not the less necessary in that of medicine. Men have always shown that indolence and the love of money, make them uosafe guardians of their own conscionces and the people's rights.

It would be idlo, we are satisfied, to claim your efforts for the advancement of a publication that did not bear some evidence of intrinsic worth; it may be that we have over-estimated the evils of quackery, or our own ability to check it; from its very nature we shall incur the wrath of all who do not agree with us. God forbid that we should attempt to cripple the efforts of the humane and intelligent physician. Poor as our abilities are, we hope that eighteen years of earnest effort and daily toil in the practice of our noble profession, with such character for honesty as we may possess, will shield us from such imputation.

But we cannot all think alike, and must, from the very nature of our mental constitution and early habits, and opportunities for thought and observation, take widely dissimilar views of the efficacy of medicine. We know, and acknowledge its power for good or evil; and refer to our motto, on the title-page, for our own sentiments; their vindication we must attempt in our future efforts. A physician in extensive practice, there is no concealing the truth, is either a great blessing or a great curse to his neighborhood.

Postmasters can do us great service by presenting the accompanying number of the Scalpel to the more intelligent members of their community. There may be some matters of local interest to ourselves, that had better have been left out, and some that may not be approved of at all.

We can only say, that this number shows forth the weaker part of our nature in the very foreground. We thought it best to show our hand at once, and hope to devote our pages, in future, principally to its legitimate objects set forth in the title: but remember, we make no promises; our nature is weak, and temptation is strong.

A Card to be pasted up in the office of each postmaster, and wherever else he may think it will best subserve our purpose, accompanies this number; there is no doubt it will be acceptable to many could they but see it. For terms, see the Prospectus. We much prefer doing all our business with the postmasters.

Very respectfully,

EDWARD H. DIXON.

The propriety of advertising it, is respectfully suggested; in a populous county, it may prove expedient.

KNOWLEDGE FOR THE PEOPLE.

THE SCALPEL.

Quis custodiet ipsos custodes?

A JOURNAL OF HEALTH, ANAPTEN TO POPULAR AND PROFESSIONAL READING AND THE EXPOSURE OF QUACKERY, by EDWARD H. DIXON, M. D., author of "Womau and her Diseases," sundry Surgical Essays, and Lecturer on Operative Surgery. The editor would do himself great injustice by deprecating the censure of his professional brethren for presenting to the people of our common country the first journal of the kind hitherto attempted. He expects to receive that censure. It has been liberally bestowed for the two popular works he has already published, with how much justice the numerous complimentary notices, and the sale of fifteen thousand copies, may well induce a doubt; but he feels fully able to sustain himself, and believes that the contents of the present number will present the best assurance of the propriety of his course. It is degrading to an intellectual being to receive, upon trust, the absurd jargon of a by-gone age, and cabalistic characters, often intended to conceal the ignorance of the writer.

Will it be believed that the prefix to every receipt, written by every physician, at the

present day, is actually the sign of Jupiter?

The progress of the age forhids the thought that an honest effort for their instruction,

will be frowned npon by the public.

A Word as to Terms and Promises.—Well knowing the absurdity of those indefinite calculations on the stupidity and credulity of readers, that have characterized so many of his predecessors, the editor wishes it distinctly understood, that he makes no promises. Annual subscribers are neither solicited, nor will they at present be received; for he avows his intention to discontinue it at any period he may think proper. His present design is to publish it for one year, at such periods as may appear expedient. He will be assisted by a gentleman of ncknowledged originality and independence of character. Books for review, and short articles of a practical character, interesting statistical matters and remarkable cases of disease, may be seut, post-paid, directed to Edward H. Dixon, M. D., New York post-office, box No. 3121.

All articles of merit over two pages, if inserted, will be liberally paid for.

Upon the receipt of twenty-five cents, post-paid, which may be securely mailed in half a sheet of paper, the first number will be sent to any address, stating distinctly the name, town, county, and state, to any part of the United States.

Postmasters, physicians, druggists, booksellers, and others, are requested to act as agents; they will receive six copies for one dollar; hut must always order the work directly from the editor, and not from a city hookseller, as it will be printed and sus-

tained in such a manner as to afford but one profit.

The utmost promptness will he observed in filling orders, but we will never send the paper, in either large or small quantities, without the cash. If worth reading, it will he worth paying for, and we shall immediately discontinue it when we find it a losing concern, or when we have nothing more to say. It is by no means intended as a medium for lampooning any one; though we shall not fail to apply the "satiric thong" whenever it is deserved, either by ignorance or impudence. We shall never lose sight of our avowed object—the instruction of the people.

The next number will be published in March. Those who wish to avoid postage, can do so hy sending through the postmaster. It is probable, from present encouragement, that we shall announce its monthly appearance in the March number, when those who choose, can remit one dollar for four months, and save extra postage and trouble.

Editors who copy this notice, with the table of contents, and send us a number containing it, shall receive the future numbers—if published so long—for six months; if not convenient to do that, we shall he greatly indebted for such notice as brotherly courtesy may dictate. We hope at all times to prove an acceptable visitor.

THE SCALPEL.

(QUIS CUSTODIET IPSOS CUSTODES?)

ART. I .- Who shall Guard the Shepherds?

Is the translation of our motto, and we confess to the reader it was written in Latin, from early prejudice in favor of that noble language that will ever stand like truth itself, a monument whose beauty time can never destroy.

It has prompted some reflections that may not be so agreeable to the self-esteem of the reader, whether professional or of the people. Some thoughts of wolves and foxes presented themselves to our wicked fancy as personating the shepherds; and, then, who were they guarding? But never mind what we thought, 'twere unwise to depreciate the intellect of our non-professional readers, and begin, by comparing them to those innocent—no matter what—proceed we with our subject.

What is quackery? On asking ourselves this question, such is the force of habit, we were going to look up some musty treatise on ethics, that we conned over many years since, and carefully laid away for future reference; but it soon occurred that no such reference was necessary; and yet, there exists so great diversity of opinion among the grave and learned men who oraculate (pardon us, reader, for coining a word) on such matters, that we might well hesitate. Some say it consists in advertising; some in going to church, and being "called out" when the service is half over; others say it is most conspicuous in riding opposite the homereturning throng just when church is out, and, when well performed on such occasions, yawning, or perchance falling asleep, overcome with the fatigue of several nights' loss of rest, after the manner of Dr. D. and the Phenomenon; others allege, that the eareless disposition of the dress and linen, or leaving exposed to the popular gaze a stethoscope, a bowl of blood, or preparation of a human heart in the basement windowseat, is indicative of the unclean thing; but here truth compels us to "hold hard"-alas! alas! we are brought at once by our erratic quill "to confession." Advertising we have always advocated and practiced, but not after the improved method of the Academy of Medicine, vide the list of "genuinc doctors," that is to say, twenty-five dollars worth of them in the New York Directory:* to church we can rarely go, to clean linen we confess a continued attachment from our youth up, in stethoscopes and bleeding we have little faith, but as to baiting our office with an anatomical preparation, with grinning mouth and extended hands, verily, reader, we have done it, and for no earthly purpose but to catch patients; well do we remember the rainy night when, with a dear class-mate who now

"Moulders in a distant grave—but not A cold, forgotten thing,"

we unearthed the body from beside a hedge: start not, reader, if you are unprofessional; no parent, wife, or sister's heart was grieved by the act; 'twas a poor sailor from a foreign elime, whose spiritless tenement of clay we appropriated. There it was deposited by stranger hands, with many others long since scattered to the winds by heartless speculators in lots and streets; we will tell you the story at some future time-for there was fun in it. But the disposition we made of it! Truly we did stick it up (and 'twas no ordinary monster, for it was nothing short of a nervous, arterial, and venous preparation of six months' toil), directly in front of our office door; so that the first object visible to the incomer, was this horrid relic of mortality. Many was the paddy whose broken leg we set in consequence thereof; and some, too, of gentler blood and deeper purse, for we are all greatly governed by appearances, fell into our decoy, and saved us from actual starvation. Well, well, reader, this was all well enough; it did no great harm to any one, unless, perchance, it frightened a few children: but, eertainly, there is some definition of this odious thing to which we all can agree. What says Webster; he at least is unprejudiced, and will speak truth. "Quaekery," says he, "is pretension to skill or knowledge not possessed;" how simple and how palpably true! Yet what an ordeal to pass through! to be tried by that definition! Verily, verily, the "Mone, mene tekel upharsin!" could not have been more terrifying to him of old, when, drunken with wine, the hand appeared upon the wall and traced the ominous words. Does not he who stands between the grave and that grim monster behoove to look well to himself?

There have not been wanting, and that, too, among the true ornaments of our profession, noble spirits, adorned with learning and refinement, and no strangers to the details of daily and laborious practice, those who, under all existing circumstances, have confessed their doubts whether medicine, as now practiced, was not a curse to the human family, rather than a blessing. Sentiments very nearly approaching these, if not actually embodying the entire thought, if we mistake not, we heard in an intro-

^{*} The financial department of that august assembly either does or should show such an item of expenditure.

ductory lecture, lately delivered by a distinguished professor, in one of our colleges; a lecture which combined more philosophic thought and graceful diction than any we have yet heard in that institution. But to our task: we are quite willing to adopt good old Noah Webster's definition, and now we purpose to look for the true origin of quackery, dropping all pleasantry, for we feel that it has nothing to do with such a subject.

We are quite aware that in adopting a rigid investigation, professing to be guided by truth alone, disclosures must be made, not only unpleasant to the ears of some readers, but calculated to palliate the folly of those who resort to irregular means of regaining lost health; nevertheless, as it is our purpose to examine the whole ground on which rests the superstructure of quackery, as it at present exists among us, we shall not scruple to expose all the forces that have effected the elevation of so imposing a fabrie. It may be thought that so formal a notice of a thing, that all know to originate in the most abject heartlessness, is not only a work of superfluous labor and questionable utility, inasmuch as it seems to be the free choice of the people, but that it is calculated to detract from the dignity of our profession, and add to its own importance. This may be so for a time, but when has it ever been said that the mist of error, so carefully fostered by growing ignorance and superstition, has been at once penetrated by the sunlight of truth? The cry of persecution may indeed be raised, but we trust that the calmness and rationality of an exposition, guided alone by truth and feeling for our fellows, will at last win its way to their understandings, and dissipate the long night of error, without detracting from the merited respect that appertains to every industrious and conscientious man in our profession.

We are apt to think, in moments of reflection, on those vast monuments of learning that meet our view as we turn our eyes to the works of the great men who have preceded us, that the shades of the learned dead, and the brilliant reflections from living science, the precious legacies of the great and good that are enshrined in the hearts of all who revere our noble profession, should at least have placed that profession beyond the reach of aspersion as to its legitimate pretensions to honesty, and entitle it to the profoundest reverence of those whose ills it is designed to alleviate. But let us ask-are all equally capable of its practice, who find themselves invested with its honors, or all who require its exercise equally capable of judging the merits of those whom they have chosen to assist them? Where, too, shall we not find that principle of self-love that never ceases to urge the claims of its possessor to higher privileges and immunities in his individual case, than appertains to the lot of humanity? Where is the man who believes that in the height and vigor of manhood his death is inevitable? Let the most malignant disease overtake him, does he not fondly cherish the hope of life till the last moment of existence? With this incentive and his acknowledged incapacity to understand his affliction, shall we blame him for fostering a delusive, nay, an absurd hope of recovery? Nay! may he not have before him, and that not unfrequently, the case of a friend or relative that has, for want of just discrimination on the merits of his chosen physician, fallen a victim to ignorance if not neglect?

Again, whence comes our knowledge of existing disease, or the proper method for its removal? Is it not carefully collated and directly deduced from the entire range of all the physical sciences? Does it not draw its best material from those sources that never can be fully understood by mankind in general? Is learning so common, that we can expect to find the hidden operations of nature made clear to the comprchension of every day life? Those who are most liable to the imposition of quackery, are either in the pursuit of bread, or engaged in the questionable plan of securing health and happiness by accumulating wealth. The laws of nature are the last thing they think of interrogating; it is a far easier plan, and one much better adapted to their accustomed mode of thought and action, to buy with money the potent drug that is ever blazoned before their eyes, with many vouchers of its efficacy. Medical aid has perhaps preceded this resort to quackery, but under what circumstances has it been applied? Out of one hundred applicants for relief, will any medical man affirm that more than ten are willing to follow his advice to the letter? Suppose they are; are not the thousand conflicting circumstances, the operations of climate, mind, etc., over which he has no control, ever opposing his efforts to cure? But I deny that even ten medical patients out of a hundred yield strict obedience to requisitions they cannot understand: take, for example, the use of clothing; does our climate admit of a uniform arrangement of dress for a single month together during the entire year?

The extensive use of boarding-houses, and extreme difficulty of regu lating domestic assistants, totally forbids any regulations of diet at all satisfactory to the philosophic mind. The prevalence of domestic ministration to the sick, by the thoughtless and ignorant, constantly foils the best directed efforts of science: this has become a morbid habit in our land; and it is more than a man's reputation is worth, to attempt to disarm these amateur votaries of druggery of their rights. The whole profession well know this; the domestic prescription, often of no mean degree of power, almost always precedes his own: nay, does it not full often accompany or exclude it? 'Tis an humbling confession, but out of the highest circle of intelligence, a physician must assume the duty of crossexaminer, to elicit the truth either from patient or attendant. This is proof enough of the total inability to comprehend a well connected plan of restoring health, for it cannot be supposed that a rational being, if he had a glimmering idea of nature's uniformity of action, either in producing or curing disease, would ever attempt to lead his adviser astray.

The total want of physiological knowledge throughout the community, has its direct and frightfully visible effect upon the female form, ere nature has yet asserted her power of continuing the species. The mania that exists for precocious education and marriage, causes the years that nature designed for corporeal development and intellectual vigor, to be wasted in the restraints of dress, the school, and the ball-room; with a body half clothed, and a mind intent on vapid amusement, the hours designed for sleep are perverted by the midnight revel: and here commences, by the constant excitement of the nervous system, that early predominance of that part of her organization that unfits woman, in our climate, for subsequent physical or intellectual effort; sad indeed are the effects on her children. The compression of her lungs, by the barbarous corset, has prevented the exercise indispensable to the attainment of organic strength; while the constant excitement of her nerves by alternations of excessive action and exhaustion, with all the morbid physical and moral stimuli inseparable from such seenes (and here is room enough for the moral philosopher to expand his views to the utmost)—we say, all these powerful co-operators, with an original defective organism inherited from parents who have prostrated their energies by similar excesses, are abundantly sufficient to account for the low state of health so common among the young and prematurely old, who are ever ready to listen to deception, and too ignorant to comprehend scientific attainment.

There is another reason co-operating with some force to foster quackery; the depressing influence of lost hope powerfully affects the organism. The serious representations of the scientific attendant meets little reciprocation from an invalid, whose fondness for pleasurable indulgence, according to his own ideas of propriety, is not admitted by his physician; thus, when indulging contrary to directions, he is ever haunted with the idea of retribution, and his own impaired health. We know, moreover, that it often happens when all restraint is thrown off, the patient recovers contrary to our previous conceptions; the quack, aware of this, demands no attention to regimen, while his panacea extends the balmy influence of hope; amendment follows, and the nostrum gains credit accordingly. Here it will be seen that in the present state of popular ignorance of the reparative energy of nature, it is wise, it is humane for science, to dispense with her dignity and save the sick from harm; science is often too proud to do this, and thus indirectly fosters quackery. Yet quacks we know deal in remedies of power that often cure; no matter for the deaths they cause; these are never sought for by the sick; it is health they want, not disease, and need we go further than our own hearts to find this principle of action.

The writer of these lines has often witnessed the arrival of patients, shivering with ague, at the door of a shoemaker, who, when not intoxicated, was accustomed to earn his five dollar fees, by conducting his pa-

tients round a magic work-bench, used by a former practitioner of the same art. They were always said to be cured after a glass of his hot bitters, and certain cabalistic incantations by "the doctor;" and were all loud in his praises till the next attack. What cared he for its return. Some five or six had been informed of its wonderful efficacy; these in turn informed others, and the least he could expect from this trumpeting, would be a couple more of fools for him to juggle out of their money. And here is the secret of all these operations of the quacks. Men are addicted to the marvelous, and out of the circle of intelligence, it is far easier to excite faith, than to impart ability to understand. Again, it is not to be forgotten, vanity is the food and drink of the ignorant; the quack, for the most part, pretends to no science; he approaches his victim with a studied concealment of any pretensions to knowledge; sometimes a grandfather, or a dead Indian, has been the source of the invaluable bequest to suffering humanity. It is always vegetable in its nature, for these eunning creatures well know the ill effect, and frequent use of excessive doses of mereury; and the vulgar, having no notion of organic affection, nurse the opinion that there is a specific remedy for every disease, ave even old age, in the vegetable kingdom. Under this guise, they mostly administer mercurial remedies, whose powerful deobstruent action impresses the patient with a high notion of the good effect he is deriving; if a little is good, more is better, until a mercurial diathesis, or habit of body is produced, and the unfortunate man has become prostrate beyond the power of science to relieve; then he is told by the quack, he either did not commence in time, or that the doctors have given him mereury.

Until recently, there were no journals sufficiently shameless and depraved, nor cheap enough to form a proper medium for advertising; and when we look at the many remedies for lewdness, and the inducements held out to females to make sale of their virtue by those infamous registers of vice, that may emphatically be called the dial-plates of infamy and eorruption, the question as to the effect of quackery on the happiness and morals of the community, admits an answer, too plain to be viewed without horror and alarm, and instant conviction of our supineness and culpability in withholding a candid and bold opinion from the public. What a commentary on our grand jury do the doings of those two Jezebels present, who boldly offer their aid to weak-minded woman. Gray in infamy, and their bosoms steeled with avarice, the blush of shame has left their harlot cheeks to mantle with a deeper glow the unfortunates, who, having sold their virtue at their merciless assurance of aid, now seek their assistance. Even that is denied them but by an enormous bribe, without which the unfortunate being is thrust out upon a heartless world, to the practice of an infamous pursuit, and a death of unmitigated wretchedness. But are these the only victims of their infamous doings?

No! the virtuous, the beloved wife, from mistaken views of the innocenee of the act, demands their aid. Consider for a moment the facilities: affection provides the means, and while the unsuspecting partner is engaged in providing for her he loves, his hopes of happiness are blasted by the fiends in human shape, who still "in guilty splendor shake the public ways" unwhipt of justice; for who will say that the miserable farce that has lately been enacted merely to delude the people, is in any degree adequate to their enormity? Where are they now? Again engaged in daily murder, in our very midst.

An individual in this city summons daily to his presence from fifty to a hundred deluded creatures, whom, under the garb of sanctity, he convinces that their eyesight depends on his skill, till he has abstracted what money he can, and then dismisses them to seek redress as they may. Another, pursuing the same vocation, assures them that his extraordinary success depends upon the nice discrimination which he can make, by means of ecrtain glasses of unheard-of power, and medicines of incredible value. After manipulating their eyes and pockets, he caps the climax of impudence by sending them forth with a pair of common iron spectacles, with the grave assurance that they are adapted to the individual ease, and are to be had of no other. Well pleased they seem, and very innocent would all this be, save the roguery, did these creatures confine themselves, the one to his hypocrisy, the other to his chicanery and peculation. But not so; corrosive sublimate, strychine, aconitine, are not so harmless when in the hands of empirics. The community, of course, if unwise enough to seek such aid, know nothing of the materials used, or their adaptation to the case or constitution.

Let the fact be granted that the mechanical part of their business is known to them-and Heaven knows it is simple enough-are these people fit to use constitutional remedies? Is the fact well settled that stryehine, if it produces no good effect, does no harm? Their power may be judged from the fact that a young lady, a member of a most amiable family, and a hopeless victim of amaurosis, insomuch that she can barely distinguish night from day, declares that at times she can read; though upon questioning the family, this is evidently an illusion, produced by the manner and sugar-plums of this finished Paracelsian. So wisely reasons this man, that even the slight diversion of reason produced by an impression on the nerve of taste, is not lost sight of in his plan of chicanery, and with a honeyed assurance of speedy aid, he presents a little pellet of sugar, to prepare the patient for the magic touch of his learned fingers, and the penetrating effect of his wondrous compound; which, from its alleged rarity, and the mummery of its administration, and in the teeth and eyes of all the perception they possess, he might tell his patient was abstracted from Macbeth's cauldron, or the North Star.

And now necessity compels us to notice another cause of the extent to

which quackery is carried, which we know will find a response in the heart of every man who reads this article. By no forced deduction, it can be made apparent, that the state of medical science, as taught in this state, is the most efficient handmaid of quackery. Let any one examine, with candor, the attainments of a large proportion of candidates for the medical honors of our colleges. We ask the question, and with boldness, what proportion of such candidates are fitted, by early education, or habits of philosophic thought, for the pursuit of science? If we say half, none can charge us with untruthfulness. Is it proper then, to admit young men who might adorn an humbler and less responsible sphere of life, to enter a profession where they are called to stand between life and death? By what sophistry do the gentlemen who preside over these institutions, or over our state and county societies, satisfy themselves in this matter of frightful responsibility, that they seem to wear as lightly as a spider's web, when it should present an insurmountable barrier to conseience? The writer of this article will answer for himself, that the examination he underwent at the State Medical Society would have excited a smile among a company of grandams; yet he found himself duly invested with the honors of the State Society, that venerable dry nursling of medical learning, and privileged to practice medicine and surgery, for the sum of twenty-five dollars, and an examination of fifteen minutes' duration.

Now what is the consequence of this easy attainment of license? Eight hundred physicians, if not a thousand, exist in New York. How do they get bread? Turn to the quack advertisements in our papers, and be satisfied. One individual, a licentiate of the State Society, vends two thousand dollars' worth of an article which should give him a passport to the State Prison, and would do so, in any country whose municipal regulations were governed by a desire to prevent crime, and not to nurse popularity. Where do the hags, who come among us to buy and sell the virtue of our females, by public advertisements so plain that he who runs may read their object, get their knowledge? There are, at this moment, two individuals in this city who are intimately connected in business with these heartless wretches, and both hold licenses from the State Society, and one possesses a diploma!

These are humbling truths as to what measure of sense we may possess in this community. But they are truths, and go far to show the hopelessness of remedy, without we all take the same view of things, and treat such as may put themselves under our care as though they had common sense, and assure them in a few words of the true characters of such impostors. Never deny the occasional efficacy of their remedies, but always represent as plainly as possible the danger incurred by tampering with such presumptuous ignorance; that course will occasionally succeed in keeping the patient from quackery, every man can prove.

If it does not always do so, he has, at any rate, done his duty. But professed empiricism is not only to be exposed, if we would investigate all the causes of popular delusion. What sort of language is held toward the younger physicians, who wish to cultivate ophthalmic, or other surgery? We speak of these branches, because it is thought more presumptuous, not only by the community, but the idea is encouraged by some of the profession, for young men to hold the knife, than to administer medicine, though they too must beware, if they would please, how they approach the proscribed circle of wealth. Are they recognized with manly frankness, as equals in common sense? they claim not the experience. Or is the timid mention of the name of a young man a signal for the querulous, Who? with a glare of astonishment, as though a Hottentot or a New Zealander had come betwixt the wind and their nobility.

These expressions may be quaint, but they paint the thing as it is. The bearing that such treatment has upon quackery, may soon be told. There is a natural tendency to extremes in invalids: the calm deductions of philosophic reasoning suit not the irregularities of their nervous system. They have tried him that is called "one of the first doctors;" then they will see what the quack can do. It would be better, we fear, full often for the patient, if his wealth were less; his recovery might be more rapid, and the quack lose his job.

(TO BE CONTINUED.)

ART. II.—Abortionism.

THERE are some words that carry, in their etymology, the fulness of their meaning; to bring out which, requires us only to educe their derivation. Such words as Marriage, Matrimony, Pregnancy, and Labor, are of this class. We give the explanation of these words, illustrative of our position.

Marriage is compounded of mas and age—signifying, "to do as a man," not to do as a brute. The distinctive peculiarity of a man is, that he forms a personal union with a woman, and is the begetter and sustainer of offspring. Matrimony is compounded of metre and mone—signifying, "possession of the womb." This estateship, or possession of womb, is the true essence of matrimony, distinguishing it at once from all the casual and promiscuous relations of the sexes.

Pregnancy is composed of præ and gignans—signifying, "the first or chief part of producing,"—and is expressive enough to need no further explanation. Labor is compounded of two words, labo and oro, signifying to fall and agonize—a forcibly descriptive picture of the oftimes terrible

reality. The word Abortionism, however, is not of this class; it does not etymologically imply that which we are desirous to express, in using it. We therefore are obliged to give a definition of the word, which does not strictly grow out of its etymology; for its adaptation to our purpose is rather more conventional than philological. Abortion is composed of ab and ortus—signifying, produced from, or proceeding from—and therefore is as harmless as the word birth, or parturition. Even the word abortion-ism only implies the knowledge, habit, or practice, of bringing forth; for the terminating syllable, ism, is only a contracted adaptation of a Greek word, signifying knowledge, habit, or practice. Now the meaning of the word abortionism, with us, in this article, is "the knowledge, habit, and practice, of destroying and expelling the ovum or fætus from the womb, before it is matured." In nature, this is felt to be a great misfortune—in society, it is too often sought for, as a most desirable result. By nature, every woman dreads abortion—in society, many women seek it.

We purpose to investigate this subject, morally as well as physically, and to treat it popularly and professionally; so that the inducement, the practice, and its consequences, may be presented luminously, graphically to our readers.

Unhappily—though not for us as writers, nor yet, perhaps, for those who are our readers—the practice of abortionism in New York is far too common to leave us an excuse for a defective or an inefficient mode of treating it. If there be one place in the world where this dire subject can be studied thoroughly, and treated masterly, the city of New York, from its "bad eminence" in this respect, is certainly the place.

Where fortune and where fame can be obtained by practicing abortion, there must be a large field of observation and investigation for the philosopher and philanthropist. Happy shall we be, if from the stores of nature and of revelation—the two great libraries of knowledge and of wisdom—we can elicit a sufficiency of sound instruction, and of useful admonition, to warrant this, our hazard, in writing on so delicate, and, perhaps to us, so dangerous a subject.

Conscious of the correctness of our aim, and the uprightness of our purpose, we shall not be dismayed at any manifest perversion and misrepresentation of our purposes, which may be part of the reward of these our labors; for we know that none except those persons who pursue the practice of abortion, for vice or lucre, will abuse a philosophical and moral exposition of it. The only thing we dread, is the inevitable pain which we are certain to inflict upon that portion of our readers, especially the female ones, who hitherto have happily been ignorant of the subject. We ask of them, to bear some portion of the pain of knowledge, which may be requisite to cure so grievously incalculable an evil.

We are not dreaming that this subject has been overlooked by other writers, nor that it has not been treated with ability; for we most cheer-

fully allow it has received a large share of attention, and elicited much of medical, of moral, and of legal talent and ability. The subject, however, did not appear to us to be exhausted, nor the occasion for treating of it passed away. As long as ignorance and error furnish victims for the horrid altar of the blood-stained Moloch—so long as innocence is made the prey of guilt, or guilt the minister of plunder—so long will labors such as ours be requisite.

To know a subject thoroughly, perhaps, is not permitted unto erring, sinful mortals. To treat a subject thoroughly, perhaps, has not been granted unto man, except by inspiration. Then, he himself has been unconscious of the power which he possessed, and had to work his knowledge out, in detail, like another man, and leave abundance of positions to be wrought out by the after generations. The subject which we treat may not be inexhaustible; but there are fields of observation and investigation, which we think we have explored, that others scarce have seen. If this be true, our labors are not only needed, but are called for.

We have defined abortionism, to be "the knowledge and the practice of expelling from the womb, the ovum, or the fœtus, ere it is matured." What an employment for a human being! The plunderer of a temple, or a church, is justly execrated for his sacrilege, the act of stealing sacred things! Was ever any temple, any church, more sacred, than the secluded sanctuary, where an immortal being is preserved and nourished? The Paradise of God is sacred beyond any other spot of this all-hallowed universe, because it is the dwelling-place and throne of God! The womb of woman is the holy shrine, where God, in all his wisdom and his love, creates another image of himself, fitted to live with him, in his own Paradise, in blessedness and glory!

Who dares to enter that august and lofty pile, solemnly dedicated to the service of the High and Holy One, and ruthlessly destroy the symbols and the elements of worship? None but the burglar infidel—the atheist thief! Who dares invade the shrine of glory, where, in his resplendent blessedness, the Hierarch of the Universe of Being dwells—to plunder and destroy? The arch-fiend Satan, only, dared attempt the deed; and he, for the black act, was doomed to dwell in everlasting fire and chains of darkness! Who is it forces the sealed doors of the enshrined and dedicated sanctuary of the womb, and ravages and tears from thence the sacred image of Divinity? The fell abortionist—who in his character, combines the sacrilegious burglar and arch-fiend of hell!

Can man, rejoicing in the vivid imageries of the beauties and delights of progeny, endowed with the creative power, and worshipping himself in the mysterious shrine where he was wondrously developed—can man, with fraud and force, enter the temple of creation, and with fiendlike savageness destroy the image of himself—tear down his throne, dilapidate and descerate his temple, and overthrow his dynasty? Can man do this?

Can he who has been dignified with the exalted power of emanating an immortal being, and depositing the trust in the rich temple of formation; will he leap off from the Creator's throne where all is light and joy, and plunge in the abyss of the destroyer, where all is darkness, degradation, and damnation? Yes, man, degraded, fallen, lost to all his glory—man may do this! Can woman?

She is by nature a producer, former, educator of her race. She is instinct with the desire of offspring, which nothing else can satisfy. Her soul is silently, but ceaselessly on fire, with love of progeny. The perils that attend on pregnancy and parturition sometimes occupy her thoughts;

the joys of offspring, always.

"Man's love is of man's life a part,
"Tis woman's sole existence."

Her form, her make, her organization, her thoughts and feelings, are expressly constituted, all for offspring. The eye is not more evidently formed for seeing, the hand for holding, and the feet for walking, than is

a woman formed for offspring.

Conceive the penalty inflicted on the eye, when subjected to the privation of all objects for its vision, while basking in the blaze of unreflected light! Consider what unmitigated misery is the lot of those who find no occupation for their hands, especially if their developments of combativeness and constructiveness be full! What can be more annoying than to be debarred the exercise of walking, when the feet and legs, which are a large part of our body, have no other use—no other pleasure!

One of the most refined and subtle tortures of our being, is that of taking from us every sort of occupation and employment. Nothing so certainly produces madness, as silence, solitude, and inactivity. The organs that were wont to exercise their functions, being now forbidden them, the blood that circulates within them stimulates to action, and like the steam pent up within an engine, must be employed and suffered to escape, or the whole force will be expended on the organs and machinery.

The instinct, the inwrought desire of woman, is for offspring. She is constructed outwardly for this very purpose. Her abdomen and hips are large for the reception and gestation of her offspring; her lap is ample for its couch and resting place; her bosom fitted for its nouriture and fondling; her limbs and person soft and flexible, to make a gentle, yielding, easily compressible nurse and playmate. Her hands are delicate, and exquisitely formed for gently handling tender beings. Her feet are small, her legs constructed to take tiny steps, so suitable and requisite for those who have the office of accompanying infant locomotions.

One thing is most remarkable, and yet it seems to have escaped the observation of philosophers and physiologists. The beauty of the woman, both in form and feature, seems to have no adequate use, unless it is a

constant object of attention to her worshipping offspring. Then, the true use of woman's beauty is encircled with a glory, which its delight for man alone, would never give. When we consider woman's beauty, like the stars of Heaven, or flowers of earth, an object of unfailing, never wearying joy to children, our estimation of its worth, and its Divine Bestower's goodness, are raised beyond the highest and most pure conception of mere woman worship. Where beauty terminates as it originates, in goodness, 'tis divine.

The bosom, face, and hair of woman, are so much more soft and winning than they are in man, that children are instinctively induced to seek their comfort and enjoyment in her presence. The power to please is always grateful, and nothing can afford a human being, purer, rieher, more refined, and satisfactory enjoyment, than the power of making children happy. Possession of a faculty or power, implies, of course, delight in exercise, and the existence of the objects requisite to its enjoyment. The highest faculty with which we are endowed, is that of being able to produce, or to create, the objects necessary to our happiness. Here we are on an elevation, like to that of God. Such is the privilege of woman. Most amply and indubitably stamped upon her, though we have but cursorily viewed her, in exterior endowments.

Interiorly, he would be a dolt in knowledge, and an infidel in science, who did not see that every development of her mysterious organization is for producing and sustaining offspring. What is the womb? A pear-shaped organ, with a cavity which opens to receive the embryotic seed of a new being, and then instinctively closes and seals itself up, in order that it may incorporate the germ with a miraculous ovum, and nourish and develop it into a fœtus. What are the ovaries or egg-beds, but two organs, which supply, and periodically send off, the ova or the eggs, which steadily and surely seek for impregnation. The satisfaction of the womb is in receiving and retaining. To lose, is just as miserable for the womb, as for the hand or head. It is as impossible for loss to be converted into gain, as for miscarriage to be turned to happiness for woman!

The blank unsatisfiedness of the barren womb, has been proverbial, in every age. From the days of Rachel, who exclaimed with exquisite pathetic longing, "Give me children or I die," to the time of Solomon, who, in his universal observation of mankind, has recorded this intense desire, which says, "Give, give," and never can be satisfied, the constant testimony of the Scriptures is to the happiness of offspring, and to the wretchedness of sterility and miscarriage. Nor is there any change in the preceding or succeeding parts of Scripture. There is but once a woe denounced on offspring, and a blessedness pronounced on barrenness, and that was by the Saviour, in his beautiful lament for doomed and desolated Judah and Jerusalem. Pity and love to miserable woman, reversed the bless-

ing and the curse for once—but not reversed her nature. The sun is not more native to produce, than is the womb of woman.

The function of the womb, untended or perverted, is as annoying to a woman, as is a faculty of the mind, when left uncultivated. It cannot be completely dormant. It necessarily influences all the other faculties and functions of the woman. The faculties of observation and constructiveness, if not attended to, may be unnoticed and overlooked, because they are not normally in action: yet will they manifest themselves irregularly, by the prying, meddling disposition of the person who possesses them in their abnormal state. The function of the womb affects the woman in the same manner. If it be rightly tended, whether in active or in passive state, the character is softened, elevated, and refined. If it be rudely treated, neglected, or perverted, it gives a roughness, coarseness, and ferocity to woman, almost unsexing her.

The largeness of the hips and abdomen in woman, imply a prearranged capacity for bearing children; and the well-known pleasure which a woman feels, when conscious of her pregnancy, and that it adds unto her interest and beauty, are large additions to our argument, that love of offspring is not only natural, but a strong necessity of her being.

Perhaps the strongest portion of the argument remains to be adduced. The function of the breasts. The beauty of these parts of woman's structure, we have already briefly treated—too briefly, even, for our purpose. Their function is a wondrous one, and if there were no other basis upon which to build our argument, this single function would be quite sufficient for our purpose. Give us the breasts, with their rich function of laetation, and we have all the previous functions and performances required for offspring, inevitably guarantied by all the laws of nature and of Providence. Prominent and commanding must be the desire, the love of offspring. The love of life, the appetite for food, the keen enjoyment of the senses, cannot surpass the keenness of desire for, nor the strength of love to offspring.

But we ascend to higher laws than physical—the mental and the moral laws, the higher part of which we designate as spiritual. To every organization there is an adaptation of the mental and the spiritual nature. Perhaps the real mode of stating this position is, that to each human being, there is an adaptation of particular and peculiar organization, exactly suited to, and requisite for, the mental and the moral qualities of which it is the willing minister.

A woman has a mental taste and spiritual feeling for the value and delight of offspring. The only mode by which she can make known her thoughts and feelings is by her organs. They are compelled to manifest the deep intentions, and the deeper sympathies of her nature. If, therefore, it be granted that a woman has a mental and a spiritual nature, and that her organs are but the instruments of thought and feeling, there is no



possible escape from the conclusion, that the desire of offspring, is an integral and most essential part of her existence; and that to reduce her to a vegetable nature merely, could not more palpably change and pervert her essence, than to reduce her to an offspring-hating creature.

We have already drawn a little on our second, and our higher source of matter for our essay, the sacred Scriptures—but we have not left the field of nature yet. The dramatist of man, the ever fertile and exhaustless Bard of Avon, is with us, a part of universal nature. An axiom of his, is, in our estimation, safe for our guidance to the truth, as is the river's course unto the sea—firm as a basis, for the building up the temple of philosophy, as are the rocky defiles of the river's bed. The most profound Baconian induction, has not, with us, more weight, than the intuitions of the prince of philosophic poets.

A few quotations may be therefore made, confirmatory of our theory, with good, and, certainly, agrecable effect. The character of Rosalind, in "As You Like It," is one of Shakspeare's highest feminine creations. She is a tall and graceful nervo-sanguine beauty, vivid in her imagination, abundant in the flashes of keen, caustic, but unwounding wit, sunny as snmmer in her exquisite affections, and every thought and feeling deeply dyed with womanhood; but beautifully, innocently, yet not ignorantly, chaste and pure. The function of her womb, diffuses over her a rich and fascinating mellow moral feeling, which charms and chains admiring and transported man, and lights up woman's fancy, brilliantly and elegantly, displaying it in all the glory of a tropical profusion.

After the wrestling scene, when young Orlando had excited in her heart, for the first time, the elegant, subduing passion of pure love, she sighs her feelings forth to her well-trusted sympathizing cousin, Celia. Rosalind's father being now in banishment, Celia, with admirable woman's tact, asks if all this is for her father; and elicits the reply, which we italicise as our quotation. We give that portion of the seene, where it occurs

"CEL. Why, cousin; why, Rosalind; Cupid have mercy! Not a word?

Ros. Not one to throw at a dog.

CEL. No, thy words are too precious to be cast away upon curs, throw some of them at me; come, lame me with reasons.

Ros. Then there were two cousins laid up; when the one should be lamed with reasons, and the other mad without any.

CEL. But is all this for your father?

Ros. No, some of it for my child's father!"

Nothing could be more natural, more elegant, and exquisitely feminine. She traces love to its appropriate and desired results, with one of those fine strokes, which woman only has the power to give. She speaks the thought and feeling of her heart—love and fruition.

In the Merchant of Venice, where Bassanio has chosen the right casket, and the majestical but exquisitely simple Portia dedicates herself and for-

vol. I.-No. I.-2.

tune to him, in language which, for gentleness and tenderness of sentiment, and elegance of expression, has no parallel—Gratiano and Nerissa confess their love, and the two charmed pairs, betrothed, are now proceeding to their marriage. The merry soul of Gratiano, in the presence of the queenly Portia, and her accomplished maid, Nerissa, fired with the joys of expectation, speaks, what he knows will touch the golden chord of feeling in the bosom of them both. Beholding his fair charmer, he exclaims, "We'll play with them; the first boy, for a thousand ducats."

Perhaps there is no higher aspiration of a wife, than that her first born may be a cherub boy. The feeling of delight which thrills the soul of woman, when she contemplates, with reasonable expectation, that she will bring forth a beauteous image of the being whom she loves, surpasses all the loftiest emotions of her love to man. Creation is her glory—offspring

is the perfection of her function.

Although it would be easy to complete our paper, with citations from this noblest of the philosophic poets, we must content ourselves with only one more well-selected case, which shall be taken from the picture of that paragon of virtue and true beauty of the soul, as wife and mother, Catharine, queen of Henry the Eighth. In that majestical and marvelously moving pleading, which she makes before the king, presiding o'er the court, assembled for the purpose of divorcing her—a pleading, which, for shape, and course, and argument, and pathetic power, a hundred cardinals and proetors might in vain essay to compass—she has this exquisitely apposite, most delicate, and charming passage:

"Sir, call to mind,

That I have been your wife, in this obedience

Upward of twenty years, and have been blest

With many children by you."

The richness of this most felicitous passage, may not be apparent to the mind of every one. It will repay us for our trouble of displaying it, and none will be more pleased to have it clearly shown, than those who now perceive it. She first appeals to his known, strong, propensity for the married life, reminding him, that in the quality of wife, she had supplied his wants; obedient to his will, for twenty years. Had she staid here, he might have felt the pain of obligation, a feeling most inimical to her present cause. She wisely, beautifully, puts the sense of obligation on herself. "I have been blest with many children by you."

The poet shows his master knowledge of the human mind, by this acute perception of the feelings of a pure, high-minded, virtuous wife; lofty in honor, yet a saint in meekness and humility. Had the king only, been the court to which she had appealed, she would have gained her suit—for when she left, he straight pronounced her eulogy, as fondly as a lover, dwelling on her enchaining qualities as a wife. A commoner

poct would have made the queen bring in the king a debtor to her, for his children. A commoner woman than Queen Catharine would, inevitably, have so done, and most assuredly have missed her mark.

The best of poets and of moralists would all be found to coincide with the delineations of true woman's character, as drawn by Shakspeare: but as we are compelled by the restraint of space, to limit our citations of authority, we only venture on another, are we come to sacred writ. That one is Milton. Of all men, not included in the Scripture category of "inspired," Milton appears the loftiest, the purest, and the most sublime of mortals. He was the most profound of scholars—a master of the sciences of mind and morals—most thorough in his knowledge of mankind—a mighty statesman—a most comprehensive and acute philosopher—and one of the most sage and grave of theologians. How does he draw the nature and the character of woman?

In that divine relation, which he put into the mouth of Eve, recounting to her consort Adam, her waking up to consciousness of life and being; she tells him that she heard a voice, which said:

"But follow me,
And I will lead thee, where no shadow stays
Thy coming, and thy soft embraces: he
Whose image thou art, him thou shalt enjoy,
Inseparably thine: to him shalt bear
Multitudes like thyself, and thence be
Call'd mother of human race."

In this passage, the Deity gives her the promise of enjoyment of her husband, and a multitude of offspring. This promise, uttered in the ears of modern, fashionably educated, and perverted woman, would sound more like a curse.

Again, in that celestial adoration which the first pair offer ere they go to rest, they say:

"Happy in our mutual help
And mutual love, the crown of all our bliss—
For thou hast promised from us two, a race
To fill the Earth."

The poet himself, in speaking on this subject, says:

"Hail, wedded love, mysterious law, true source
Of human offspring! * * * By thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities,
Of father, son, and brother, first were known,
Perpetual fountain of domestic sweets."

Once more, dilating on this subject, he exclaims,

" Our Maker bids increase-who bids abstain?"

Thus have we laid our corner-stone, on which to build our temple to the woman's love of offspring, on the broad basis of the rock of nature. Anatomy and Physiology, Philosophy and Poetry, are all replete with proofs of this great truth. As long as woman is controlled by this most sacred law of her mysterious but delightful functions, she is safe, both morally and physically; for she cannot stoop to improprieties and vice, as long as she regards the function of her womb inseparably linked with reproduction. The love of, the desire for offspring, is the preservative of woman's virtue, her golden shield of honor.

A woman thus endowed and dignified, ean never stoop to the base lusts of harlotry or fornication. The end of commerce with the other sex, refines and regulates it. As wife and mother, she is dignified and elevated in the scale of beings. As fornicatrix or as harlot, she is reduced to chattelage and thingdom; an article of commerce or of pleasure, available for others' purposes of pastime or of mischief, but of no value to herself nor any one beyond. Reduced from the true dignity of spiritual be-

ings, to a paltry toy amid the catalogue of things.

We shall sustain and close this portion of our subject, with an appeal to the decision of the Scriptures. Those who regard these writings as divine—and to ourselves, this view of them is as self-evident, as that the rays of light and heat come from the sun—those will of course be pleased with confirmations of mundane philosophy, drawn from the higher and unerring sources of divine instruction and command. Those who do not regard the Scriptures as divine, if they agree with us in our philosophy, will he no less delighted, when they find that what by others is regarded as divine, confirms the sound conclusions and instructions of their own acknowledged source of truth.

Before we close this portion of our essay, we would offer something in the shape of an apology, for our unvailing such a subject, which, in a healthy, pure condition of society, would never be required. We have been often urged to use our pen upon this subject, by those whose judgment we esteemed; but the inevitable risk of public censure, and the doubtfulness of doing much "to stay the plague," were obstacles, apparently too great for us to overcome.

However, as we find in our investigations, that this subject of abortionism gives "the form and pressure of the time"—enters, with subtle stealthiness, into the circle of refined and social life—tracks willly its slimy way amid the guarded portals and duenna-watched seclusions of the seminaries of the young—distils its aspen poison in the feelings of domestic life—inoculates with its loathsome virus, the maiden and the youth, who are to be the future guardians of the race—seduces the physician from his post as sentinel of nature—and corrupts the judge upon the bench, sworn to administer law and justice;—we shall avail ourselves of the resources of the physical and moral fields of science, to con-

vince the reader, that for a woman to become the victim of, or aider in the practice of abortion, is virtually an abdication of a throne of majesty and glory, for a temporary wallow in a stye of degradation and contempt.

(TO BE CONTINUED.)

J. H. S.

ART. III.—Rheumatism.

RHEUMATISM, say the books, is either active or chronic; the former originating, for the most part, in young or middle-aged persons, and being accompanied with increased action of the heart and blood-vessels, whence its name; the latter chronic or slow, and peculiar in a great degree to the old or debilitated, and accompanied with an opposite condition of the heart and arteries.

It is an inflammation or congestion of the deeper seated fibrous tissues, brought about by the application of cold to the skin. This, when coupled with moisture or dampness, is probably the cause in every instance: very often, when the bodily powers are weakened by disease, the least alteration of temperature will produce it, and the person becomes a perfect barometer, being able to foretell, with great accuracy, the slightest impending change of the weather.

But we feel that this disease must be presented with more force to the reader, in order that he may be clearly convinced of its nature, and avoid the causes that produce it, or be able to combat it when it attacks him.

Setting aside that momentary and exquisite pain that follows the known course of a nerve, and is called tic dolourcux, or neuralgia, and that other painful inflammation of the immediate investing membrane of the bones or periosteum, originating from venereal disease, both of which admit of treatment far more certain in its results—we mean to confine our remarks to that variety of rheumatism common to young and old people of pure constitutions in this climate: we say of pure constitutions, but when we reflect that scrofula is of such universal prevalence, we may almost ask, with propriety, who is pure?

It is peculiar to no age, often originating in children, though more frequently in adult life, and still more so when the powers are enfeebled, and the circulation rendered languid by age.

The vices of modern life, enfeebling the powers by venereal and other excesses, have rendered it far more common than formerly among the young; indeed, it may now be said to be as frequently met with in young and middle-aged people in city life, as in the aged.

Let the reader reflect that each person, of whatever age, having his appropriate quantity of blood, whatever that may be, and his proper

amount of power in the heart to propel that blood over the body, and that this action of the heart actually depends upon the existence of the proper quantity of the blood which is the stimulus to induce its action, and thus to keep it duly distributed throughout the skin as well as the deep-seated parts of the body, and he will at once see, that whatever diminishes the amount of blood, or shuts up the blood-vessels of the skin, will, in either case, "derange the circulation;" then, if the amount of blood be sensibly diminished, either by disease or the lancet, the heart and blood-vcssels have not so much to distend them and stimulate them to contraction, and congestion will occur before the blood reaches the skin. Again, if it be thus diminished, the small arteries of the skin, countless in number, lacking their supply of blood, will be easily shut up and contracted by cold and dampness (because we all know, that heat, by warming the surface, invites the blood to it), and then it must inevitably be driven to the deeper seated parts, and thus eongest them with blood; this blood presses on the nerves, and thus produces the pain which is called rheumatism; thereforc, be it inflammation, which implies action, or be it congestion, which implies that the deep-seated vessels are clogged in their action, or gorged with blood, it is either active, or chronic rheumatism.

But we now wish to take the reader a step further, and to assure him that in cases of ordinary chronic rheumatism, or painful stiffness of the tendinous or ligamentous parts, he would find, could he see them, no red blood at all. What then is it that causes the pain and prevents free motion of the joints, the knce, or shoulder, for Instance? It is the coagulation, within the innumerable cells composing these white or tendinous parts, of the albumen or liquid part of the blood. The reader will remember the tendons are white and glistening, and proceed from the red flesh or muscle: this latter is fed or kept alive by the blood entire, both the red and the white; the white or colorless part of the blood only going to nourish the tendons, ligaments, and eapsules of the joints, the white of the eye, etc., etc., and here rheumatism of the chronic kind generally settles. A remarkable fact will be noticed when we speak of the treatment of chronic rheumatism, that seems to go far to prove that those alkaline medicines that dissolve albumen, when out of the body, do the same within these cells, and thus cure the disease.

Chronic rheumatism is the natural result of the acute form, and usually exists for a longer or shorter time, when nature or fortunate medical treatment does not cut short the attack. It is important, however, to know that the chronic rheumatism may exist and does, in many cases, where there has been no acute attack.

The acute form often changes from one joint to another with remarkable rapidity. A rapid pulse, with headache and flushed face, frequently accompanies the attack, and there is profuse acid perspiration, generally followed by no alleviation of pain; and acid and turbid urine.

Although the disease usually travels from one part of a similar structure to another like it, still, it occasionally leaves the white or tendinous parts and attacks the red flesh or muscles; should it do so, it is accompanied with all the characteristics of inflammation, viz., with "pain, redness, heat, and swelling;" still, it rarely ends in the formation of matter: when it does, the rheumatism usually leaves the tendinous structure for the time, and the attack ends in the abscess, which overpowers and drains away, if we may thus express ourselves, the original or rheumatic inflammation.

When the disease settles in the joints, they become exquisitely tender and painful, and the patient, well knowing the consequence, is unwilling to move the limb. There is no paralysis, but unwillingness to move it. Sometimes acute rheumatism suddenly leaves the joints and attacks the envelope or purse that contains the heart, or some of the valves of this organ, and then it often proves instantly fatal.

Several minute distinctions are made by authors and practical men which would tend, we believe, to confuse the reader. Its complication with gout will be alluded to hereafter; that originating from venereal disease admits of cure with a far more gratifying degree of certainty.

It will not be supposed, after what was said on a preceding page, with regard to its origin, that bleeding will find much favor with us as a remedy in this disease. Indeed, as we have not yet had occasion to express a general estimate of this remedy, as it is often applied among physicians (we are happy to say, however, that our remarks apply to the oldest school of practitioners), we take the present opportunity to remark, that there are very few cases of disease in which that remedy is so clearly indicated as to admit of no doubt in the mind of the well-educated and thoughtful physician. We hope we can speak without prejudice on this most important subject; our earlier instructions were all calculated to give a strong bias in favor of that remedy: but more mature reflection and close observation of the many grievous results of too presumptuous meddling with the great source of life, the only means whence are derived all the material for the growth or repair of the body, have satisfied us that it is sadly misapplied by too many physicians. There are cases, such as palpable apoplexy (remember, we here mean that disease as it occurs in the robust and overfed), plcurisy, convulsions, and a few others in which the brain and other organs are often at a moment's notice overwhelmed with blood, when it should be drawn instantly and emphatically, to the extent even of fainting; indeed, this is the only indication of its efficacy in such cases. He who omits to draw it, is justly chargeable with the death of the patient, should it occur-notwithstanding all the quack announcements of chronothermalism, hydropathy, homeopathy, "et id omne genus."

But how a rational and thinking being can go to the bed-side of a per-

son languishing under a long continued attack of fever, rheumatism, or perchance far advanced in consumption, or a delicate female, oppressed with confinement to the needle and want of exercise and air, and actual despair at her sad lot, and draw from the body a part of the scanty supply of poor, half-vitalized blood they possess, it passes our art to conceive. Still, there are cases in which an honest conviction of its necessity may induce a truly conscientious man to draw blood in rheumatism, such as those in which it has been palpable to every beholder that the patient has been over-feeding and under-exercising. Your short-necked, short-legged, short-fingered man, with cheeks like pionies; he is the proper subject to bleed: but do not expect the bleeding to cure him, for you will assuredly be disappointed; it will take off the tension from the system, give nature a chance to equalize the circulation, and prepare him for the rational trial of medicines. I say rational trial, for there is no certainty about it: that man only is honest who assures his patient he will do the best he can for him, but can promise nothing in this willful and obstinate disease. Blood-letting is then only to be used in very few cases in the commencement, and with the greatest caution in such as are not palpably overcharged with blood. Fortunately we have other remedies, which, in those cases where bleeding is improper, often produce all the good effect that can reasonably be expected from bleeding, and are equally applicable to those in which it has been used as a preparatory measure.

Sweating is perhaps of all others the most popular remedy, and it is certainly one of the least efficacious and reliable; the most approved mode, especially among those whose liabits and appetites lead them to esteem the remedy for various other, and indeed most ailments real and imaginary, is liquor in some form. This, when used to the extent of producing fever and impairing the digestion, as is most frequently the case, must as a necessary consequence hinder whatever effort nature may be inclined to make for recovery; for it is impossible to suppose any effective action for repairing disease, when the stomach, the only laboratory where the blood is prepared, is interrupted in its great curative and preservative office. Remember we are by no means sure that the wholesome properties of the blood are not itself always altered in this disease, besides its irregular distribution: indeed there is strong reason to believe it; and when the amount of knowledge we now possess, shall be improved by repeated analysis of the blood in all diseases (a thing that must ere long form part of every student's education), it is very possible we shall address our remedies with far more certain effect directly, to add what may be wanting, or to neutralize some offending agent in that, fluid. Therefore let us beware how we abuse the stomach, either with alcohol or any other agent to induce perspiration. One of the natural consequences, as we have said before, is a tendency to excessive acid sweating; and this, far from alleviating, often aggravates the disease. When the physician or patient feels that it ought to be tried, the natural means of producing it, in this and all other diseases, must always be the best. Cold water in abundance, and plenty of bed-clothes, are the means, with bottles of hot water at the feet and under the arm-pits. If this do not effect it, the vapor bath may be tried, for it is vain to annoy the stomach with medicines; you had better husband its power of endurance, for some of those remedies it is proper to try, when warmth and nature fail. There is no need of starving the patient; give him such food as he desires; the natural instincts are the best guides as it regards quality and quantity: one thing, however, is to be remembered—he is taking no exercise, and the natural powers are oppressed by disease; the digestion is possibly weak, and he may have accustomed himself to an amount of stimulating and greasy or luseious food, that he can only digest when in health; his appetite may have become morbid, or gluttonous; treat him as though you were bothrational beings, and do not let him gorge himself, for fear you produce a similar effect to that of poisoning his stomach with medicine. We do not believe in purgation at all; the bowels are to be kept open in the simplest possible manner.

Whatever other remedies may have been recommended by physicians, and may have effected benefit in rheumatism, it would result in no good to enumerate them all in a journal designed for popular instruction; there are but few that have won for themselves a high character, and this none of them always deserve. The first of these is the wine or tincture of colchicum, or meadow saffron; its effects are far more uniform in the acute form, and it is therefore generally tried by the judicious. In that form of the disease called rheumatic gout, it is, when combined with morphine, considered almost a specific; we think that its careful use under the eye of a closely observing physician, will effect more benefit than any remedy. But it should be remembered that it is of the narcotic class of medicines, and therefore may be called poisonous; such is its power when well prepared (a very rare circumstance, by the way), that there is little doubt that death would often have followed its imprudent use, were it not for its purgative power: but even this is not always exerted in time to throw it off from the stomach, when an overdose has been taken; great care should therefore be used when it is taken without medical observation, for there is no doubt death has followed its imprudent use. dose for adults is from ten to sixty drops every two or three hours, according to the violence of the case and its effects. Notwithstanding its danger, it is a remedy that should be used by every conscientious physician: it is powerful, we know; so is the disease; and as it is liable at any moment to attack the heart and cause death, no man is excusable for trifling with its treatment. The effects of colchicum are ephemeral: nor do we believe in the idea entertained by some, that it accumulates in, and poisons the system; we know that it often cures rheumatism like a charm,

and we know that it often fails. The tincture of cimicifuga snake-root or the black cohosh, opium, nitre, and gum guiac, have their warm advocates, and have effected good in many cases; for ourselves, we rarely use them, believing that wine of colchicum combines the virtues of the whole. Opium, however, is often judiciously combined with colchicum.

The hydriodate of potass, and mercury are used principally when the attack becomes chronic; when it originates in venereal disease, we confidently believe that these remedies will cure nine cases out of ten: an infection from a very remote period will cause this peculiar form of rheumatism, and those who have been thus afflicted, may safely conclude the rheumatic attack and the former affection are closely connected. The use of these two remedies are so intimately dependent upon a knowledge of the syphilitic affection, together with its treatment at the time of its occurrence, that we feel it would be highly improper to attempt any instructions, that would enable the patient to conduct his own treatment, without incurring great danger to his constitution. The only plan to be pursued under such circumstances is to select a skilful and conscientious surgeon, and follow his advice to the letter.

When the hydriodate of potass is taken for chronic rheumatism by those who know that they have never been exposed to syphilis, it should be taken by adults, in doses of from two to five grains of the salt, immediately after meals, from one to three times daily, according to the case; twice is sufficient in most cases. No acid whatever, whether food or drink, should be used during its use, as it would completely neutralize the medicine, which is an alkali. And let the reader observe particularly never to take the medicine till he has eaten his meal; the object of which direction is literally to prevent his burning or irritating the sides of the stomach. If he takes it when the stomach is partially or entirely filled with food, it mingles with that, and does not act as it would if that organ were empty, upon its delicate lining membranc. Always take it, then, at those times, and in this manner. Fill a desert spoon with mashed potato, turnip, or soaked bread; make the surface flat, and then, having another spoonful ready, place the medicine in the middle of the flat surface, and cover it with the contents of the other spoon. It is a perfectly easy way to take all solid medicines, powders, or pills. Hydriodate of potass is a purely natural substance, both the iodine and potass existing in nature in a great number of vegetables. It is the basis of the innumerable quack preparations of sarsaparilla, and is their only efficient ingredient. The sarsaparilla, as it is called, even if it were really that article, is good for nothing; it is supposed by the best practitioners throughout the world, to have no perceptible effect; when given, it is only to satisfy the prejudice of the patient, and is made the vehicle of either the hydriodate of potass or some form of mercury. All the celebrated quack compounds for rheumatism contain this article, and, it is to be feared, too many of

them mercury also: some of the worst cases of mercurial rheumatism we have ever seen, have originated in the consumption of quack remedies for rheumatism. It is a hit-or-miss business with the unprincipled venders of sarsaparilla. We shall examine that subject in a future number.

Both colchicum and the hydriodate, can be sufficiently tested in a week or fortnight; when they derange the stomach, or when the colchicum produces vertigo or dizziness, it is time to stop. On the subject of external applications, we are satisfied that the good done, is principally by the friction inviting the return of blood to the surface or skin; they act upon the principle of blisters, but are much better than those severe agents, as they can be longer continued. Strong soap liniment or opodeldoc is a beautiful form for an irritating application, and combines all that is requisite. Cajeput oil, or oil of origanum, is often added in small quantitics with benefit. Flannel should be worn winter and summer, next the skin-the body should be a stranger to cold-the thickest soled shoes should be worn-the most nourishing food taken-and all damp places and every species of excess must be avoided—as debility is the key-stone of rheumatism. The cold bath and the water-cure will form the subject of another article. This is a specimen of the manner we shall adopt in all future papers of equal importance to the general reader; we heartily wish it were better, but it is certainly true.

ART. IV .- The proper Treatment and Diet of the Nursing Mother.

However did mother Eve manage with her first child? Neither doctor nor nurse to direct her, what wonder that she made a thorough Cain of her bantling! Who knows but she griped him with eating fruit while suckling, or curdled her milk by drinking cold water, or brought on fever, for want of lying in bed till the ninth day, in a "gentle perspiration," or for any thing we know, ate of a raw turnip or cucumber, and brought on diarrhea! Certain it is, that somehow or other, she did not manage well, and how could it be otherwise! She had not the advantage of reading our articles on diet.

What is a nursing woman? A woman who having nourished a child in her womb for many months, directly by her blood, now nourishes that same child at her breasts, with milk, secreted from her blood. She is a manufacturer—a manufactory of milk!

Excuse the seeming ignorance and vulgarity of the allusion, but let us ask how other animals make milk. A cow, a mare, or goat, will make the best of milk, out of the common grass, tinted and flavored only with the buttercups and daisies. The eat and dog can manufacture milk out

of inferior animals or reptiles; and the sow turns all the garbage of the streets, into the best of food for her young porkers. Why cannot woman manufacture milk as easily and certainly, as uninformed and uninstructed animals? What should she do, in order to make milk? Milk is secreted from her blood—and blood is made from animal and vegetable substance—or from the latter only, mixed with water. How does she know what she should cat? Her appetite directs her. But appetite, says some one, is an acquired and artificial thing. Acquired, it most assuredly is, but artificial, it is not. That is acquired, which we have gained by use. That which is artificial has been made by art, which certainly is not true of appetite.

What appetite are we born with, except that for our mother's milk? Yet, what a number and variety of appetites do we acquire before we cut our wisdom teeth! But pray, do tell us, what true appetite means. "The desire of the stomach." Thus, sometimes it desires a little, or a large quantity of water; sometimes asks for fruit; sometimes for vegetables; sometimes for farinaceous substance; and sometimes for meat. Sometimes it longs for some of all. As long as appetite confines itself to

food, there is no harm.

A few words, now, are necessary upon food, and we shall soon serve up our dish for nursing mothers. Food, is substance which makes blood, when subjected to the animal chemistry. This rule excludes all poisons; and admits all possible indulgence of good cheer. The animal and vegetable kingdoms, with their thousand choice varieties, are open to our culling; and we mean to claim, and leave for claim, all which is not excluded by the title poison. We say no more on poison, now, than that both alcohol and tobacco, are so labeled by the hand of nature.

When women nurse, they have to make more blood, than when they do not suckle; and, of course, they have to cat and drink more. How did the woman live, when she was breeding? Did she take gruel, slops, and crackers? or did she live as other people live, upon a mixture of the animal and vegetable substances? Let her reply—at least, to herself—before she reads another paragraph.

What crime has woman compassed and performed, that she should be forbidden pleasant food when she has merely borne a child? During the processes of labor, and the coming of the milk, a woman's appetite is necessarily deranged, because her blood is. The violent exertion of her parturition, sets free a large proportion of caloric, and in this respect, she is, as she would be in fever. But when the labor is accomplished, all this subsides, and she is soon restored to her original condition.

One other change takes place—the change from sending blood continually to the fœtus in the womb, to that of sending it to secrete the milk in the breasts. During this change, there is more or less of change of composition of the blood, and therefore some disorder of the appetite. If woman has her way under these circumstanees, what does she take? Some light but fragrant drink, warmer or cooler, as her temperature demands. In parturition, woman makes her temperature a summer one. In suckling, it is an autumn, if not a winter one. Passing by, therefore, parturition and the first part of lactation—the formation and the flow of milk—we put down what we have to say upon the suckling period.

Good milk can never be secreted, but from good blood. Good blood requires a plentiful supply of food, containing water and the elements of serum, albumen, and fibrin, or the three parts which constitute an egg; and caseine, oil, and sugar, or the parts of milk.

To furnish these in good condition, solid animal food, cooked in the manner most agreeable to appetite—vegetables in any quantity, of any kind, and cooked in any way—farina gained in any way, from best wheat down to sweet potatoes—and fruits of any kind, or raw or cooked, with a supply of water, equal to its use in the laboratory of the animal ceonomy, must be supplied.

A peach, an apple, or a grape, does not go to the milk, without digestion and assimilation. Nor does a pickle or preserve. Is it found necessary for the health of woman, when she is not suckling, to debar her every article of food which is peculiarly relishing? May not a pregnant woman cat an apple or a peach? How comes it, that a woman, when she suckles, is forsaken by the laws of nature, and must be put under the regulation of the nurse and doctor code?

How is the appetite produced and regulated? The blood, within, gives the peculiar sensibility to the stomach, making it wishful for, and capable of, taking food. The sight or smell of food, is one of those uncalculated causes of particular appetite. How often has the sight or smell of some peculiar food, completely altered the desire for food!

The sustentation of the child is not the only purpose of the nursing woman's food. She who makes milk, requires to be particularly furnished with the special food, which her unerring appetite demands.

If meat of solid kind is asked for, we may be sure the fibrin is defective. If fish is specially desired, we may conclude that albumen and gelatine, with phosphorus and hydrogen, are needed. If succulent vegetables are desired, the mucous principle is needed. If bread, potatoes, or some other of the starchy class of food be asked for, the proteine, or that substance which is the base of every organic composition is required. If fat is needed, it is required for neutralizing alkalies, for lubricating passages or cavities, or keeping up the fire within the lungs. If fruit is sought for, the acids of the body are defective, or the fauces and the stomach need some gentle cooling and constricting application—such as a lemon or an orange. If pickles are demanded, there is some strongly alkaline or fetid matter, which requires dissolving; or the stomach is in need of sudden and complete contraction. If water under any form is asked for, there

is necessity for it in the composition. If nothing happens to be needed, i is because the woman, for the time, is well supplied.

There are special reasons when particular kinds of food are requisite. If the child suck much at night, the brain becomes exhausted, and then that food which furnishes the greatest quantity of phosphorus, hydrogen, sulphur, and the alkalies, is needed most—meat, fish, and eggs. Sometimes the chlorine or the principal digesting element, apart from the caloric of the stomach, is required; and then the element of salt is sought for. Sometimes the nitrogen and albumen are defective, and then the pulpy vegetables are required. Sometimes the stomach is too flaccid and inactive, and then the acid bitter herbs, as water-cress and celery, are needful.

The true and elegant physician is he, who knowing all the wants of nature, and the amplitude of her resources, can out of her own harmless and benignant stores, prescribe her sovereign remedies with scientific sureness of success. A lady once applied to us for diarrhea of her children. "How do you feed them, madam," said we? "I give them no vegetables, no butter, no molasses, nor fruit," said she. "That is the reason," replied we, "that their bowels are out of order. Give them what they want at meal times, and nothing between, and they will get well." She did so, and they were well the next day.

Let the physician study the composition of the human body, and the composition of the various sorts of food, and then he will be able to discover what is lacking, and where to find it.

The changes which the various processes of cooking can occasion, ought to be perfectly familiar to the true physician. Boiled, roasted, fried, and stewed, are all so many chemical preparations which affect the appetite and blood in different modes. A boiled, a baked, or stewed potato; or an apple, or an onion, is a distinctly differing substance. In the raw mode it differs from the rest.

A nursing woman ought to eat and drink such sorts of food as her peculiar condition asks for by her appetite. The mode of cooking should be suited to her wishes, and by repeated observation the intelligent physician will know what sort of food, and in what form, is good for every one.

Her clothing should be as agreeable to her feelings, as her food should be to her appetite. She needs no more, nor does she require less of clothes for nursing. The easier and the freer are the breasts the better. To cover them up in flannel, and to keep them warmer than is comfortable, is the sure way to spoil the milk and make the breast hard and inflamed.

Cleanliness of the skin entire—a natural, daily exercise of all the functions of formation, change, and deformation—a plentiful supply of water, permeating every part—some daily exercise, the work and play that are required for offspring the very best—a periodical supply of wholesome and

desired food—and periodical exhaustion of the filling breasts—with a sufficiency of air and sleep—are the chief requisites of health for nursing mothers.

A pleasant, comfortable state of mind is one of the chief requisites for her and her child's welfare. A woman who submits to suckling as an infliction, and feels her child a nuisance in the way of fashionable life, can never enjoy health nor happiness. If fashion and society are her enjoyment, she ought not to aspire to the high, dignified enjoyments of the mother.

If music, dancing, cards, and small talk be her highest elements of happiness, she may become a harlot or a flirt; but for the dignity of mother, is unfitted.

A real, faithful, and devoted mother is the most dignified, divine, and blissful being on the earth. She is permitted and compelled, to know the elements and essences of all the physical, the mental, and the moral sciences; and possesses a demonstrative and practical observatory and laboratory, for the knowledge and development of human nature.

J. H. S.

ART. V .- What do we Know of Asiatic Cholera?

It is the disease of the wretched and the debilitated. This is no mere assertion; it is a fact proved by all observation, all experience.

We are glad that all we can say on this subject, is derived from the opinions of others, and hope this announcement will allay the apprehensions of those who might otherwise suppose that we are about to expatiate on our own skill. We have, it is true, had abundant opportunity of verifying the opinions advanced, by treating numbers of cases, during both the epidemies that have visited our city, but have not been able to add any thing of value to what is known.* In disclaiming all merit, we hope to convince the reader of entire disinterestedness in our very dogmatical opinions, for we share them, we are very confident, with every well-educated physician.

Every man of common humanity, should feel the great importance and duty of communicating the truth, uninfluenced by all private considerations, when endeavoring to guide popular opinion on such a subject.

The single point to which we shall endeavor steadily to direct the reader's attention, is this: Cholera attacks those, and those only, who are in a debilitated condition, from defective or insufficient nourishment, bad air, fear, grief, exhaustion from cold, excessive labor or exercise, and over-excutement of the emotions or passions, and intemperance in eating or drinking.

^{*} The editor was physician to the Deaf and Dumb Asylum and House of Refuge, in

The reader who attempts to controvert this position, will do well carefully to read over again, the preceding paragraph, and when he clearly perceives the comprehensiveness of the causes, he will, probably, be less inclined to question their efficacy. Indeed, cholera, typhus or ship fever, some forms of dysentery, and some other diseases, are so universally admitted by medical men to depend upon the organic strength of the constitution, either as the means of resisting or curing them, that probably very few intelligent persons will doubt our assertion.

Which of us, who thinks at all on such subjects, has not formed an estimate of the "strength of constitution" in such or such a friend or acquaintance? What does this mean, if it mean any thing, but the power of resisting disease? But let us observe correctly: it is by no means the amount of flesh a person may possess, or the color his checks may show, by which we are to estimate his strength of constitution; it is rather his rigidity of muscle, his constant clasticity of step and speech, his powers of digestion, and endurance of toil. Many persons who look remarkably well, have very little "organic strength;" they are languid, their flesh is soft, their digestion, though good (for on that depends a good color), produces flesh that is soft and puffy; they have no wiriness of sinew and muscle, no power of enduring toil.

Persons who have emphatically a good constitution, may be able to repel the great predisposing cause of cholera, though it be operating on them, as well as all others who surround them. Nay, they may resist all the causes we have enumerated above, except insufficient nourishment; for good and wholesome food is as absolutely essential to the daily preservation of health, as to the formation and preservation of a good eonstitution. What then is that power that enables some persons so positively to resist eholera? We answer, it is that "organic strength or eontractility" of the small fibres of which every part of the body is made. These fibres themselves are mere blood-vessels, that is to say, arteries and veins; and nerves. It is this kind of strength so absolutely dependent on good food and temperance, that enables the blood-vessels to keep well elosed, and to retain the more liquid or albuminous part of the blood; this comprises by far its largest portion, and is not only absolutely essential to life, as it is the substance of which the greater part of the body is composed, but being the most fluid of the three constituent parts of the blood, it distends the heart and blood-vessels, and provokes them to contract and send it over the body.

Now suppose, from want of a proper degree of contractility, derived from long continued and insufficient nourishment, bad air, intemperance, etc., etc., the small blood-vessels of the intestines, throughout their whole extent (some thirty feet), should, from some great and universally operating cause, cease in a few hours to exercise their feeble powers of contraction, and open their mouths like dead worms, would not all the more

fluid part of the blood escape into the intestines, and pass off by rapid discharges from the bowels? It would, and does do so; and that is the great characteristic symptom of cholera, viz., the riee-water stools, or, in other words, the serum or albuminous part of the blood. We have known it all pass off in a single hour, and of course death ensued, as the heart had nothing to act upon; these rapid cases always occur in persons whose contractility of tissue is very feeble; they are those who are broken down by the causes above mentioned.

But what is the cause that more immediately acts in producing this laxity of the blood-vessels to so many persons at once-what is the CAUSE OF CHOLERA? The answer is—WE DO NOT KNOW: but we may be permitted to speculate. A want of electricity in the atmosphere is not only a probable, but a highly rational suggestion. Electricity and heat are so closely connected, that they may be supposed inseparable. debilitated persons most liable to cholera, are, in all probability, less positively electrified; they certainly part with their heat with far more readiness than the robust, and will bear less exhaustion. When the body is in high health, the circulation and contractility are good; and both are absolutely under the control of electricity: when artificially excited, a membrane or a muscle will instantly contract, and the small arteries which let out the sources of the blood into the intestines, and out of the skin by sweating, are under this influence in a very great degree. Fear acting directly as a depressing agent upon the nerves, and every minute blood-vessel being accompanied, and its powers of contracting being at all times controlled by its own peculiar nerve, it loses that power which it possesses when charged with its usual quantity of electricity. So well known are these facts, that some philosophers assert, that "electricity is life;" nor is it likely we shall ever get much nearer to the truth.

It seems to have attracted the attention of observers throughout the world, that the appearance of cholera has invariably been accompanied with a heavy state of the atmosphere, like the present month of December, hindering evaporation, and producing great moisture near the surface of the earth: this, as a necessary consequence, compels us to breathe through a less rarified medium whatever impurities are thrown off from the disorganization of the refuse matters accumulating in eities, and the decaying vegetables and animal life in the country. This being most abundant in the filthy parts, or along the borders of rivers, and the population in such places being predisposed from poor living and filth, the disease is more common and fatal in such places.

Suppose, then, we admit this theory of insufficient electricity, and a feeble organization predisposing to cholera, is there no other cause worth our observation that immediately precedes its appearance? Undoubtedly there is, and that cause is the arrival of persons in ships from ports where cholera exists. What then, is it contagious? No—that term simply

means contact. The itch is partially contagious, and small pox and scald head also. But it is evident to all, that touch does not convey cholera, because lodging in the same room, and even in the same bed, does not always do so.

It has what physicians call "a limited sphere of infection," for those only who are predisposed. Small pox is much more certainly infectious, as predisposition has no control over it; all, or nearly all, whether feeble or robust, who have not experienced the disease, or are not protected by vaccination, being almost certain to take it; indeed, we know it has swept off whole tribes of Indians, and cholera has never done that.

Nothing can be more idle than to deny the introduction of cholera by emigration; facts innumerable prove it; never mind how the first case ever known originated, we are not obliged to explain that—it would be absurd to attempt it—we never heard of cholera here, unless it existed in some place with which there was direct intercourse; nor is it of any consequence whether it could be traced or not directly to any one particular person; it is not to be supposed he would have been allowed to embark if he was known to have it, but he may have the seeds of it within or about him, and they become developed, either by the loathsome impurities of an emigrant ship, or indeed under a combination of circumstances unknown to us. The most rigid quarantine should therefore be kept up; no persons, clothing, or bedding or woollen goods being allowed entrance into the city, till all prospect of disease is removed from the one, and the other thoroughly aired and purified.

Diet and regimen.—When it does eome, as fear is of all others the most debilitating agent, the timid should never expose themselves in the chambers of the sick. A debilitated person, perfectly free from fear, would, we firmly believe, if careful to avoid exhaustion, and using wholesome food, always escape the disease.

Great numbers of persons escape and make no difference in their diet, even the debilitated and imprudent, as well as the intemperate. Those who value directions will be careful to use that food most digestible, and avoid the causes already enumerated. Beef and mutton, boiled or roasted—broths of meat without vegetables—well boiled or roasted fowls—(never eaten eold), stale bread, rice, and mealy potatoes, will do for the weakly and timid. If accustomed to wines, they should by no means be discontinued; good brandy is better, if it does not bind the bowels. If medicine must be taken, rhubarb is the best; but it had better be avoided altogether, unless under reliable advice. The announcements of the quack pill-mongers in the newspapers, are enough to make a man blush for the heartless cupidity of human nature, as set forth by these wretched traffickers in human life, and to make us desire the despotic laws of Germany to regulate the sale of medicine. When the bowels are disposed to be loose, we advise laudanum, in doses of two to twenty-five drops every

few hours, according to the age. Warmth to the skin will, by preserving the heat of the body, retain the electricity and preserve the contractility. Flannel or muslin should be used, never linen. The person should make it a part of his religious duties to use the tepid bath and crash towel daily in winter and summer—and never to be chilled. We have known numbers of cases to come on with chills, from too little clothing or damp feet.

All we have as yet said, either of diet or medicine, relates to prevention. When the diarrhea becomes active at any time during the existence of cholera, we would endeavor to stop it at once without regard to theory.

To do this and stop irritation as quickly as possible, we would place the patient between enough of blankets, not to sweat him, but to keep him warm. We would then give to an adult three grains of gum camphor, two of sugar of lead, and two of opium for the first dose; and rub the skin gently and assiduously with a flannel glove, or the foot of a woollen stocking on the hand, dipped in equal parts of dry flour and mustard. Violence is not necessary; continued gentle friction, without exposing the body to the air, by two or three pairs of hands, with intervals of a quarter or half an hour's rest, is the proper plan.

Should the first dose, as above directed, not sensibly stop the diarrhea, it should be repeated every hour till it does. Meanwhile, give the patient (constantly, should he desire it after trying, and not else) small lumps of ice, which he may swallow. Ieed water, or the coldest that can be had, may also be given in tea or table-spoonfuls as often as he can retain it; remember it is necessary to make up for the liquid he has so rapidly lost by stool; both ice and iced water will warm him, for it quiets the stomach, fills the veins, and thus keeps up the circulation and warmth, as we have already explained.

Should the disease still progress, and cramps and sweating set in, we would increase the doses to double the amount above directed, and give as many pills of Cayenne pepper, the size of a pea, as the stomach would bear; two or three at a time every fifteen minutes, in a spoonful of ice water and brandy. We have said that the electricity and heat of the body rapidly decreases in cholera; Cayenne pepper liberates more heat than any substance we can bear within the human stomach. We would never give calonel in any form whatever.

When the patient is recovering, his diet should consist exclusively of beef tea, with no vegetable, nor even the fibre of the meat. He will soon bear it however, and should then have the tender loin of beef and rice alone; but if he have some special longing for some particular article of diet, we would be very careful not to deny it to him; we hold that the natural instincts are of all guides the most reliable.

As this article is for the people, we do not feel obliged to defend our views of treatment; the profession understand them. It would occupy too much space to explain them in the present number; we will cheer-

fully do so, should it be desired, in a future one. Let every one that is attacked send for an intelligent physician.

Fortunately for them, there are noble spirits in our profession, who are never backward in times of danger to fulfill their duty to the wretched.

ART. VI.—Ether and Chloroform: their effect in quieting the pains of Parturition and Surgical Operations.

These powerful anæsthetic or pain-destroying agents, have now been so long before the public, that we consider it superfluous to go into a detail of the history of their discovery. The manner of the first announcement reflects so much disgrace upon the parties who attempted to patent it as "a secret compound," when it is now known to have been sulphuric ether alone, and the design was so evident to make it a money-getting secret, that we think all accounts as to gratitude are fairly squared. The patenting part of the business was a stupid affair: as well might they claim a patent for eating bread, or looking at the sunshine. Poor Wells was undoubtedly the discoverer of the principle, whoever may have been the inventor of the "compound." Dr. Simpson, of Edinburgh, suggested chloroform, which is unquestionably more agreeable than ether, and is now in general use throughout the world. We wrote three articles against its indiscriminate use, and are now, no more convinced of the propriety of its administration in trifling operations, than we were when it was first proposed; notwithstanding which, we have thought it proper to use it in several operations of a painful character. One of the most remarkable results that follows the use of ether, is the insensibility to pain, and continued ability to converse. We removed a tumor from beneath the orbit directly involving the branches of the inferior orbitory nerve, and although the operation was comparatively tedious, the patient, a boy, answered our questions with complete connection and unconcern, declaring that we were "scratching, but not hurting him." There have been a number of deaths occurring from its use, and we have much reason to suppose they will increase. The constant use of the article by ignorant and incompetent persons, for all sorts of trifling operations, will doubtless ere long require some legislative enaetment to regulate it. Although we are aware any one can take it who chooses, on their own responsibility, we think the ignorant experimenter should be held accountable. Many writers speak of determining "the cases proper for its use;" but the fact is, we often know nothing about those hidden peculiarities, which may not only make it dangerous, but deadly. We say let the whole truth be known.

The question to be determined in plain English is this: may not an



agent powerful enough to effect such complete oblivion, as to render a person insensible to pain, even during an amputation of a limb, be followed by ulterior if not present injury to the constitution? We were incited to such inquiries by recollecting the consequences of inhaling other, as well as the nitrous oxyde gas, whose effects were, as near as we remember, similar in character—both, to the extent we inhaled it, producing great exhilaration and propensity to muscular movement and general extravagance of action, which continued for a few minutes, and was followed by more or less mental and bodily depression. The ether, when applied in cases of surgical operations, is of course carried much farther—even to the production of complete insensibility, and if requisite, from returning consciousness, it is again inhaled to the same extent. As a matter of course, the previous excitement and corresponding depression of the circulation, must often be carried to an extent far beyond what the system can bare with safety.

We are satisfied, therefore, that it cannot be used with impunity for the following reasons:

I. Its effects upon the patient cannot be previously calculated. It is impossible to tell before administering it what its ulterior consequences will be. This fact alone should prevent its use in trifling operations.

II. It acts by partially stopping the circulation of the blood and producing a state of asphyxia, in itself exceedingly dangerous.

III. To persons of hysterical or consumptive tendencies it is inevitably injurious; also in disease of the brain.

IV. Concealed aneurisms, which no symptoms indicate, and by which men apparently in high health often drop down dead in a moment, are brought by it into immediate action.

The following cases we quote from the Boston Medical and Surgical Journal:

"The first case: A young lady—much agitated before taking the gas at Mr. Morton's; pulse 130—after taking it, fell to 70; eyes injected; frothing at mouth; general appearance like one going into a state of epilepsy. For some time much confused—several hours after, said that when the tooth was coming out, felt as if she was having a horrid dream. Second case: A young man, appeared to have much suffering, throwing his body almost from the chair. Pulse rose to 150 while inhaling; eyes injected; respiration laboring. Third case: Miss D. took the ether and had a tooth out without pain. Left Mr. M.'s room about 12 o'clock; at 1 o'clock, after she had got home, was taken delirious. This lasted all night; next morning raised blood from lungs—about a pint; was suffering in consequence of the operation three days after. Fourth case: Miss R. was strangely excited, but had a tooth out and felt no pain. Was taken delirious soon after she left Mr. M.'s room, in a shop, had to

be carried home, and remained in that state for three days, in great restlessness, and friends afraid to leave her alone.

"A young man, clerk in a store in Hanover street, returned to the store a few days since, after being absent some two or three hours; rushed violently in from the street, and across the store, then out again and returning, till he at last fell senseless on the floor. When roused sufficiently, he said he had taken the ether at Mr. M.'s, and had a tooth out; did not know where he had been since, or how he reached the store, having been, as it appears, perfectly delirious. Was confined to the house all the following day, and the ill effects lasted several days. A young woman, aged 18 years, took the ether in Salem, from a dentist who had bought the patented privilege. She had a tooth extracted without pain, and was delighted with the operation. A week after, repeated the experiment at the same place; inhaled the vapor, but when the operation was commenced, consciousness was so restored that she had great pain from the drawing of the tooth; her head immediately felt confused and painful. She did not know how or when she returned home-whether alone or with some one to guide. She was much agitated, weeping and sighing, and did not recover from the effects in all the next day."

The following queries were inserted in the Tribune by the editor of the Scalpel; and, although we do not entirely assent to all the answers of Medicus, we prefer giving his ideas to our own, as they present the opinion of the profession up to the present time; we here mean the reliable part of the profession, not those who care for nothing but money.

"CHLOROFORM AND ITS EFFECTS.

" To the Editor of the Tribune:

" A correspondent of the Tribune requests a oswers to the following questions with respect to chloroform and ether:

"' What do we know of the legitimate effects of ether or chloroform, and can they be acticipated with any certainty?'

"We know that partial insanity, or insensibility, is always produced by the iohalation of these articles; that the functions of life are in a measure suspended by them. We have the best evideoce that death has in several instances resulted from their use. We know that the most ioteose drunkenness is the consequence of taking these articles, and we can anticipate that the effect will always be in proportion to the power of resistance, or vital reaction possessed by the patient.

"'Is there any specific dose to be inhaled beyond which it is not safe to administer it?'

"The same rule holds good here that serves with regard to alcohol, or arsenic. Chloroform and ether are poisoos—proved such by their effects. The dose should be graduated according to the effect we wish to produce. If we wish to kill, we should give a large dose; if to poison up to insanity, less will answer. To produce iosensibility we must ruo the risk of producing death,

and a larger or smaller quantity will be required for either effect, according to the strength of the patient.

"' Can we judge from one case what its effect will be in another?"

- "We can do this with our present facts to a certain extent, and we are getting more facts daily.
- "'Can we judge from its effect to-day what it will be to-morrow if given to the same patient?'
- "We can, if we know the constitution of the patient or the potency of the article.
- "'Can we tell whether its favorable administration to-day may not be followed by inevitable death to-morrow, as a consequence of its first administration?'
- "There can be no such thing as a 'favorable administration' of so virulent a poison as these articles. There may be cases where so great an evil as chloroform or ether might be a less evil than the endurance of a terrific operation; but the poison must be always regarded as a poison, or as one that may destroy life, and that will injure the patient, if death does not ensue.
 - "' Is not each separate case a matter of experiment to the operator?"
 - "Yes.
- "'Ought chloroform, or ether, ever to be given except in formidable operations?'
- "No,—and perhaps not then—though this is to be settled by more facts than we have at present. At present the presumption is in favor of chloroform in very formidable operations.

 MEDICUS."

But a new use has been found for these agents. Dr. Channing, a distinguished surgeon of Boston, has published a volume detailing their administration in four or five hundred cases of labor; and it is alleged that they were almost uniformly favorable. Without questioning for one moment the entire reliability of the distinguished gentleman, who puts forth the work in question, we may be permitted to doubt the necessity of stringing together such an immense number of cases—each one very nearly a twin brother to its predecessor.

There can be but one motive for such a publication, and that is to advertise the possession of uncommon skill and experience in the captivating manner of "child-birth without pain." We beg pardon of the publishers of that truly scientific production, which gives unmistakeable evidence of its paternity, or at least the distinguished individual who presided at its accouchement, by such repeated allusions to and laudations of the Phenomenon.

Dr. Channing need not have done this; his reputation was sufficient for a modest statistical table, detailing numerically the results of his own and his friend's practice, and it would have looked much better in Hays' or Langley's Journal—besides giving us a more elevated idea of the author's ethics in that department of the medical code that relates to advertising. Our own sentiments on this subject may be seen on the first page of this journal. We sincerely wish all men would act as honestly, and

define their position with equal distinctness. Nothing is dishonorable, unless it comes under Noah Webster's definition; or what is still better, that of the golden rule—every gentleman is privileged to advertise the truth, and we are privileged to have our own opinions in the matter.

Dr. Stimpson, the resident physician of the Lying-in Asylum, gives in the New York Journal of Medicine and Collateral Science, a series of cases, six of which were first deliveries, and in all, the expulsion of the child was unattended with pain, several expressing surprise that the birth was accomplished.

The chloroform should always be administered by saturating a small spunge and holding it under the nose. It should never be administered in any case, till the pains decidedly distress the patient; indeed, we think it the wisest practice, never to give it at all during the dilating pains, and not until the head is about passing the lower strait. Dr. Stimpson pursued that plan, and his remarks are peculiarly sensible and practical. We will, in the next number of this journal, extract his observations, preceded by a few of the cases; remarking, that we greatly fear it will not always fall into such judicious hands. We earnestly advise all practitioners, and others, to observe carefully the pulse; whenever it becomes thready, and small, if the inhalation be continued, it is quite possible the patient may never awake. We always intend to show both sides of every subject we may have occasion to present, and are very happy to have it in our power to do so, from a source to which confidence is due. We adhere to our original opinion, which is, that it is decidedly a dangerous agent. We regret that the limits of this number will not admit of Dr. Stimpson's admirable remarks.

"Springes to catch woodcocks!"

What is the Academy of Medicine?—In some of the books on "Venerie," and other sports of the olden time, we read of sundry ingenious devices, whereby the real object of the huntsman might be concealed from the unsuspecting game, till they were within shooting distance. Deer-stalking affords a fine illustration: a section of country is surrounded by a large number of persons, and then, "closing in the game" with loud whooping, they drive them to the more experienced hunters, who station themselves where the deer are likely to pass, from previous knowledge of the country. It will be observed by the astute reader, that the ability of most of the drivers to handle the rifle is a matter of no moment; indeed, it is much better for the sagacious hunters who "know the passes," that they be no "shots" at all; so long as they have lungs and legs enough they are the "very men for the purpose," having nothing to do but fulfill their orders. Pigeon shooting, with the bough house and stool pigeons, is another mode of sport; but as this is actual "pigeoning," we

fear we shall be esteemed personal by those innocent gentlemen who have possibly discovered ere this, if not by the aid of their own sagacity, by that of some refractory spirit who "knew the ropes," that they were used by the hunters. But what is the Medical Academy? Let us look about a little. The Kappa Lambda society, we know nothing of (except that it always was in bad odor), for that was after the manner of the secret eouncil of seven. The old Medical Society, with its quarterly bear baiting, and yearly threats of suits at law for not joining; query, is not that it? That distinguished legislator, Job Haskell, the ei-devant charcoal man, taking a common sense view of the result of the present elevated eondition of medical education, and seeing clearly, as even a charcoal man might, that there was very little difference in attainment between the people and those who elaimed the right of closing their eyes (pardon us, reader, for the double entendre), eaused the State to withdraw her proteeting arms from the Medical Society, and consequently the practice of medicine was thrown open. The physicians of our State "awaking one morning," found themselves in equal competition with the astrologers, the animal magnetists, the sarsaparilla and pill venders, and all the other philosophers of the day; in short, their houses were tumbled about their ears, as they should have been long before. We refer to the eonelusion of the article on quaekery in our next number, to prove the propriety of this assertion. Why then, did not these foolish men see that the peeuliar genius of our people (at least all who are good for any thing else than to be used by others) would never submit to driving? Where was the necessity of a new society, with any restricting regulations whatever, except those of good character and gentlemanly manners? If the Academy really had the public good at heart, and meant to advance the standard of medical knowledge, those who were not in the right way in the opinion of the members, might have been instructed by their seience, and brought to be suitable associates in practice. As to consulting with them, it certainly required no other precaution, whether they were suspected of Homeopathy, Hydropathy, or any other real or supposed heresy, but that sacred duty every honest man owes to his own conscience, to do the best he ean for the preservation of his patient's health, and his recovery from siekness. If any one becomes sincerely convinced, that either of these methods is the best way to eure him, by all means adopt them; if not, in Heaven's name let their professors pass, with the ordinary interchange of gentlemanly courtesy, at least.

What then is the legitimate duty of the Academy of Medicine? To improve in science, and to instruct the public how to preserve their health; not to put down Homeopathy, or to stop advertising. A word on this subject. The "Academy" is, in reality, nothing more than an economical advertising society; we can prove it. Like some "ungracious pastors,"

they

"Show us the steep and thorny road to heaven,
Whilst like the hold and reckless libertine,
Themselves the primrose path of dalliance tread,
And reck not their own read."

Look at the first page of advertisements in the Directory of last year, and you will find two full pages occupied with a most captivating heading, well spaced and leaded (we wish we could find room for a fac-simile), of the title, date, officers, etc., etc., with all the resident fellow names, and a particular reference to the number and residence of each one. One of the members told us they paid twenty-five dollars for it!!! Fie! for shame, gentlemen, a child ean see through your folly. You remind us forcibly of those sagacious boys, who, when playing hide and seck, leave a large part of the body exposed, and cry out lustily, "Come, find me!"

Tobacco-its effect on Virility .- What evils and what virtues have not been imputed to tobacco! If we could believe its advocates, it combines within itself the origin of all good, and if its opponents, of all evil. We do not design at present to defend either side of the question, although we have a constitutional horror of the weed in every shape; we merely wish, in a few lines, to direct the attention of the reader to its great power as an ante-aphrodisiae. How this remarkable property of tobacco should have failed to convince every one who uses it to excess, we cannot imagine; very extensive observation, and the most confidential intercourse with patients, has satisfied us of its uniformity as a result. We think it will be observed as a more rapid and lasting consequence of chewing than smoking; our observation on snuff takers is necessarily imperfect, as most of those who snuff, are past the age for any very positive demonstration of the passion in question. It is impossible to detail cases of this peculiar character in a popular journal, but we have been astonished at the confession of more or less complete loss of virility, in a great number of persons, whose age, natural temperament, and external conformation, gave every evidence of an original and well-balanced condition of all the powers. There is little doubt that such dreadful results follow with far greater certainty the excessive use of tobacco, in those whose nervous temperament has early fitted them for a keener enjoyment of the venereal passion, and therefore it may often be aided by sexual excess or self-abuse. Still, we have observed it many times in immoderate tobacco chewers, whose corporeal developments greatly overbalanced the intellectual or nervous; indeed, we have seen it, and that too in its extremest degree, in such a mere mass of vegetative life, that no regret was expressed at the loss. We shall recur to this subject in a future number.

OBSTETRIC TEACHING IN NEW YORK.—It is intended to publish in future numbers, a series of condensed essays on obstetrics. Every young man must have felt disgusted and sickened by the vaunting arrogance and attenuated twaddle, with which this subject is smothered in the lecturerooms of this city. Of all others, it is that upon which his peace of mind. and success in procuring reputation and bread, is most absolutely dependent. No man enters practice with proper views on this subject. All the essential points are buried in such a mass of wordy declamation, that the mind of the student is in perfect chaos. When he is brought to the bedside with his first difficult case, he is in a sea of doubt and perplexity; his heart may be right, but if deficient in those great and unalterable principles upon which alone the truc exercise of his art depends, his hands are tied, and too often he looks upon the closing eyes of his patient, or delivers her over to the mercies of some antiquated idiot, whose "experience" is omnipotent to crush his reputation, should he even kill the patient. The "unfortunate delay" covers the whole ground; protecting ignorance, and crushing hope.

It is a solemn truth, and the editor freely confesses it himself, and appeals to the whole profession, in confidence, for corroboration of the assertion, that some hundreds of obstetric cases are attended by every man, before the actual presentations are detected—early enough in labor—to effect a change, should it be necessary. This depends entirely on the want of mechanical genius, and a correct knowledge of the importance of this subject in the lecturer himself, as often as on the mental deficiency of the pupil. If he knew and felt its vital necessity, we are not willing to believe his heart would allow him to pass it over in the miserable manner it is done in this city. Every student should be called up separately, and made to demonstrate his actual knowledge, upon the black-board and pelvis, and not upon the rag-baby commonly called a manikin; for that is calculated to excite contempt for its unsuitable clumsiness. We shall commence these articles in the next number.

"Were you not sent for?
Was it your own inclining?
Is it a free visitation?
Come, come; deal justly with ns.
Give us a speech straight."—HAMLET

Dr. Manley's Address.—One of the most amusing scenes we have ever witnessed, was upon the occasion of the address of this venerable and distinguished gentleman, before that august body, "The New York Academy of Medicine." The doctor's reputation as a physician and writer, with the high gratification derived from the classical and erudite production of Professor John W. Francis last year, had excited unusual

curiosity. The distinguished honor of his election, would, it was supposed, by those unacquainted with his psychological developments, have overcome some idiosyncrasies of the doctor's, including probably, a rather absurd inclination to speak the truth, and have elicited a little gratitude, and a few compliments for the disinterested efforts of the Academy for the public good.

It was evident, from the full attendance and unusual dignity of the unsuspicious members and professors, as they walked up the aisle in procession, that they anticipated something highly eulogistic and agreeable. After prayer, and the customary introductions and salutations, the orator opened his address with some general remarks on the philosophy of medicine, and then launched into that peculiarly sore and distressing subject, medical education. It was at once evident, that a most unfortunate diagnosis, and its legitimate result, a false prognosis, had been made.

Those who knew the doctor's "stops," knew that he was "nct as easily played upon as a pipe;" but heu, mihi! no one imagined that he would "give them such a taste of his quality."

He was evidently sharpening his knife, by a few preliminary flourishes, to extract "the entire pound of flesh." He did not wait for the tedious result of a blister, but used the agua ammona FFF, and immediately followed up the application with the "acidum acetieum fortissime" upon the cutis vera. We observed sundry jactitations and convulsive movements in several of the professors, particularly in the Phenomenon, although he is a restless little gentleman at all times. Sangrado, likewise, was much distressed, but fortunately for them all, they sat in front, with their backs to the audience. The Illustrissimi, who were seated behind the doctor, east ever and anon sympathizing glances at their distressed brethren; but the orator proceeded to apply the discipline most unmercifully, and if the professors of both faculties did not suffer from his exposure of the present state of medical education, it was not his fault. We shall give no extracts, as we have been indulging in a similar exercise ourselves in this number: we feel unwilling to dissect so admirable a subject; rather let it retain its entire proportions, and be hung up in an iron frame in the offices of the professors, as an incentive to honesty, and a memento that one man is indeed able and willing to help us to clean the stable. The professors have already had two meetings, and a third is soon to be held upon the subject of its publication. "There has been a great throwing about of brains," but no conclusion: courtesy demands its publication by them; but policy says nay, for verily the doctor did

"Cram the words into their ears,
Against the stomachs of their sense."

We hope they recovered their digestion before supper, for it is certain they were severely exercised.

"Similia similibus curantur."

LIKE WILL CURE LIKE, is the translation of the motto of the Homeopath; meaning, that every medicine that will cure a disease, has the power also, if given secundum artem, of producing it or its more prominent symptoms. Of course, we of the uninitiated and unconvinced, cannot consult with them, as our mode of practice is utterly unlike theirs. This difficulty was happily overcome in a late instance of "distressing nervous affection," which we suppose ought to be called hysteric hydrophobia. dy was slightly bitten by a large dog; so slightly indeed, that there was much doubt if any actual wound had been inflicted, there being no trace of injury when her physician, an eminent homeopath, was called in. Unfortunately for her peace of mind, he relied upon her confidence in his judgment (a most dangerous conclusion in hysteric maladies), and told her frankly the wound was really of no importance, at the same time prescribing some "infinitesimals," merely to soothe her. But this would not do; the hydrophobic symptoms began to appear; the lady shuddered at water, and even snapped at the bystanders, and disfigured her cherry lips with foam: in short, matters were getting worse; the relatives all exclaimed against the doctor's indifference, and she herself, "returning to her first love," sent for her kind physician, who was an allopath. The doctor, knowing his patient's disposition, and being a bit of a wag, putting on his spectacles, examined the limb with great care, and assured the lady there was every certainty of the approach of the dreadful malady, and that he could distinctly see the minute eschar made by the dog's teeth, but gave her the comforting assurance of a positive cure to be performed the next morning, when the homeopath should arrive. To the astonishment of that gentleman, he received a polite note from the old doctor, requesting him to name an hour next day for consultation, as he had been sent for, and could most conscientiously meet him in this case, being about to treat the lady homeopathically! Here was cause for rejoicing; the medical world were duly informed that a celebrated allopath "had come over" to the banner of Hahnemann. The rejoicings were loud, and the venerable doctor suffered some that day from the allopaths, and was cordially greeted by the infinitesimals; but next morning the mystery was solved. The doctor went. After a grave salutation, they proceeded to the sick chamber, the benevolent and venerable doctor carrying a small basket. Addressing his patient and the homeopath with characteristic courtesy, he said he was confident of a cure, and rejoiced that both took the same view of the means to be used: producing a sweet little love of a dog, he begged the lady to submit to the slightest possible bite, as that would be the true remedy in the infinitesimal dose. The lady of course immediately discharged the doctors, and sending for a more judicious homeopath, was speedily cured.

MORAL.—Never make light of a lady's hysteric afflictions, if you would retain her confidence and get your bill. "Verbum sap."

"By gar, he has save his soul dat he be no come; by gar, he is dead already, if he be come. . . . Diable!—Jack Rugby—mine Host de Garterre, have not I stay for him to kill him, one, two, tree times at de place he did appoint?"—Dr. Caius.

A MEDICO-LEGAL PHENOMENON,—The editor has been for some months most assiduously and affectionately engaged, in endeavoring to effect the accouchement of a distinguished professor, in one of our colleges. Some peculiar legal points, rendered it necessary to retain several eminent gentlemen of the law. The many private virtues, high professional ethics, and well-known desire for the preservation of the public morals, evinced by the learned professor, and our own peculiar amiability and efforts for medical reform, elicited the warmest interest and most zealous co-operation of the faculty. The greatest efforts were made to effect the delivery; we were summoned no less than three times; but the peculiar restlessness of the patient, being annoved with the nervo-sanguineous temperament, and above all, the "great narrowness of the strait," rendered all our efforts unavailing, and the professor is still undelivered. Heaven only knows what the result will be! We fear an autopsy will disclose great deformity-possibly a false conception. We will report the event in our next number.

MORAL FOR THE PROFESSOR—Always diagnosticate your subject's temperament and your own position, before you attack him.

Evils of a Scientific Prescription.—A venerable physician of our acquaintance, much attached to the "mysteries" of science, prescribed the Rhammus Catharticus, or buckthorn, to a patient, whose excellent mother, not oppressed with learning, was ever mindful of "the proprieties." He was much hurt, on his visit the following day, at the coldness of his reception. Expressing his surprise to the mother, she replied, that he deserved no better treatment for presuming to make such a prescription to one of "her family;" she had not given it, indeed! nor would she ever administer such a filthy dose to her daughter. Upon producing the prescription, the mystery was explained by the omission of the H in the first word, and the customary abbreviation of both. The innocent old gentleman had written it thus: Syrup of Ram. Cat.

WILLIAM R. GOULDING, Surgical Instrument Maker, No. 57 Chatham street, nearly opposite Chamber street, has for sale Dr. Dixon's Speculum (of which the cut is given on the cover), his Polypus Ligator, Uterine Syringe, Artery and Operating Forceps, and improved Cataract Needles, constituting collectively, some of the most useful improvements for the practical surgeon. A description of the Speculum, and its mode of use, can be had on post-paid application as above. W. R. G. has likewise on hand a general assortment of surgical implements.

VAGARIES OF HYSTERICS .- The medical philosopher has ever been, and ever will be, puzzled with the diversified symptoms of hysteries; like the arms of Briaraus, or the locusts of Egypt, their name is legion. To say we understand them or can anticipate their Protean changes, is idle; nor can we present a remedy that shall exert much influence upon them. Actual labor is their best relief; and when the unfortunate possessor of wealth, and its customary attendants, sycophantic friends and physicians, are added to her afflictions, the poor patient becomes utterly unfit to fulfill the duties of companion, wife, or mother: happy are those around her, when death closes the scene and restores peace to her family. Sometimes the most whimsical notions take possession of these victims, without the shadow of a reason. While a student of the distinguished Mott, we were as much impressed with his knowledge of human nature, as we had ever been with his well-known surgical skill. A young lady became dreadfully distressed with the idea of some frogs having got into her stomach, while drinking at a spring; the doctor, knowing her whimseys, did not attempt to convince her of the absurdity, as she distinctly "felt them in her stomach," but sent a handsome fellow-student to prescribe for her, having provided him with several frogs, and a powerful emetic. As soon as the medicine began to operate, the student liberated a frog, to the great delight of the lady; another and another followed from the eapacious pocket; the emetic continued to operate, the frogs to appear, till she was perfectly exhausted. The young gentleman, kindly sympathizing, waited till she revived, and directing her attention to the unmistakeable evidence of his preceptor's skill, took leave, with the lady's warm expressions of thanks, and her assurance of entire relief from her dreadful affliction.

PUBLIC WOMEN OF PARIS.—We presume the publishers of this somewhat remarkable work have sent it to us to be reviewed in its relations to hygiene. And, indeed, it furnishes occasion, in some of its chapters, for very serious reflections on the ravages of a well-known disease. The author seems to entertain the idea that some grand specific might be invented or prepared for general use and easy application, through the science of the faculty, to cases of syphilis whenever they occur. We think, with him, that were such a remedy feasible, it would be unobjectionable in moral respects, since the visitations of the malady are by no means confined to the actual transgressors, but reach innocent wives, and are entailed upon helpless posterity, making it a social pest. But we differ with his view, as regards its practicability. Such are the diversified forms which venereal disease assumes in different states and constitutions, that no one remedy would be adequate to check the evil. This is a large subject, however, and would require more space than an article allows for its consideration. In one material respect, the Parisians have an advantage over our own condition of society. They subject all known and registered prostitutes—all who do not evade the laws by clandestine arts—to a systematic examination, at specified times, by a sanitary corps; which greatly tends to the protection of a society where such a vice is either tolerated or cannot be extirpated. We have spoken of the work only in its relation to hygienc, which constitutes but a single item of its expositions. We may add, that, as life in Paris is, in the subjects it treats, analogous to our own, the book will be of popular utility. Its disclosures are altogether free from obscenity, though the style is fearless, and its moral tone quite correct. It is for sale by Dewitt and Davenport, Tribune Buildings, Nassau street, at one dollar.

Paddy's Blister.—A young practitioner to one of our public charities, having occasion to prescribe a blister to an Irishman, laboring under pneumonia, directed it to be applied to his chest. Poor pat, who was much distressed, informed his wife of the doctor's order, and dismissed the matter from his mind. On his visit the next day, finding his patient no better, he desired to look at the blister, and requested him to "show his chest." Biddy, proud of her prompt execution of the doctor's commands, immediately exposed the lid of their only piece of furniture, assuring him, at the same time, that she had "luk't afther it repatedly, and it didn't raise at all at all."

The profession here are perfectly aware of the facts we are ahout to state; we owe it to ourselves to inform those residing ahroad. The indictment of the editor for a severe review of nn introductory lecture, delivered last year hy Professor Gunning S. Bedford, of the medical department of the New York University, and published in the Herald, resulted in a "nolle prosequi" being entered by the district attorney, at Dr. Bedford's request, on our third attempt to force the matter to a trial.

The alleged lihel was signed with our name in full, and when we perceived that Dr. Smith, the editor of the Boston Medical and Surgical Journal, in which it was published, had omitted the signature, although he expressly stated it came to him with a wellknown and responsible name, we sent immediate word to Dr. Bedford, hy a personal friend of his, in presence of a number of gentlemen, that it was written by us. We have never been in the habit of secretly attacking any one, and should be sorry to do o at this period of life; the pages of this journal hear ample testimony to the contrary. The district attorney alleged as a reason for the delay, which was very vexatious and expensive to ns, "that he could not procure the attendance of Dr. Smith, to prove the authorship of the libel." This was a palpable absurdity; for the physician we sent to Dr. Bedford to say that we wrote the lihel, and whose testimony enabled him to procure the indictment, was in attendance every one of the three times we were summoned, and sould at once have proved our confession of the authorship. Determined to bring the matter to trial, we removed this difficulty hy admitting that we wrote it, and would, if necessary, repeat every word in print, and append our signature in full; that we were fully prepared to justify it, and to defend it personally hefore a jury, and insisted that the trial should go on. But they entered the nolle prosequi, in spite of all our efforts to force them to a trial. What inference remains to be drawn? Let any one examine the lecture, and judge for himself; they are to be found in great numbers about the city. We can neither add nor diminish one word of it; the internal and inevitable evidence of bis design is there.—" Litera Scripta Manet."



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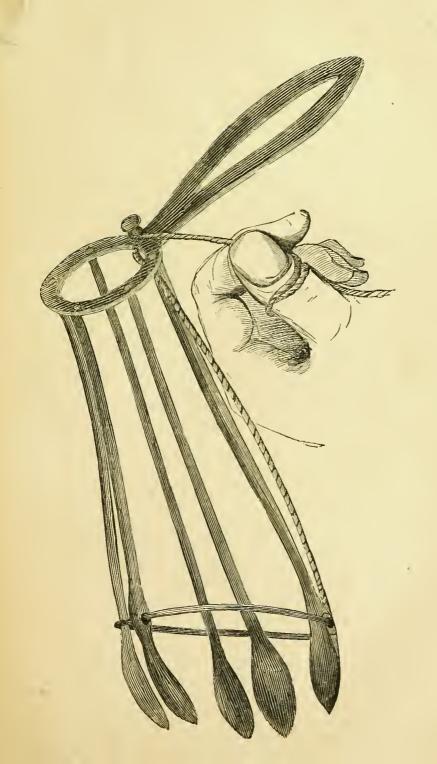
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